

# REFORMED CHURCH MESSENGER



CHANCEL ST. JOHN'S REFORMED CHURCH, WILLIAMSPORT, PA.  
The Rev. William C. Rittenhouse, Pastor

PHILADELPHIA, JANUARY 2, 1930



## ONE BOOK A WEEK

### THE REUNION OF CHRISTENDOM

Nothing could more convincingly attest the grip the ideal of Christian Unity has upon many of the leaders of the Churches than the fact that hardly a month passes that some new volume on the subject does not appear, either in Great Britain or the United States. One of the most significant of these volumes is one that has recently come from the press of Henry Holt & Co., of New York: "The Reunion of Christendom," edited by Sir James Marchant. It is a survey of the present position by Cardinal Bourne, Archbishop Germanos, Bishop Dibelius, Archbishop Soderblom, The Bishop of Winchester, Principal Garvie, Dr. Scott Lidgett, Dean Martin, Bishop Manning, Prof. William Adams Brown, Dr. T. A. Moore, Bishop Azariah and Dr. W. E. Orchard.

That the volume is highly interesting goes without saying, and there is a very wide diversity of opinion, as one might guess before reading the book. Whether one feels hopeful or discouraged after the reading is a question. Several of the papers are by the sacramentalists and several by the evangelicals, and between them a great gulf seems fixed. How it can be bridged will be the final and ultimate problem of Christian Union. All other obstacles seem easy of removal in comparison with this. Sacramentarianism and evangelicalism sometimes seem like two different religions. One holds the Church as the seat of authority in religion, the other the Bible. One holds the doctrine of an exclusive priesthood, the other the doctrine of the priesthood of all believers.

### A PAYING JOB

Last night I read the brief obituary of a minister whose name would not be recognized by anyone here. A year ago tuberculosis obliged him to retire from active work and last month he was buried in a country cemetery in Maryland. Only his friends would be interested in the notice of his death. All his life he was a poor man, compelled a thousand times to forego the satisfaction of ordinary needs. He had a family who shared his poverty, and his greatest disappointment came from the inability to do for them what he desired; but they loved and honored him, and his children are asking no more than to be his equal.

I wonder what unaccountable wellspring of determination there is in a man which holds him steadfast through the long years in performing a hard and seemingly unrequited task. Do not say that he was unfitted to do anything else. Do not think that necessity alone accounts for men continuing to do what most of us would consider cruelly difficult. I know better. You know better. God has created man with a sense of the heroic; man wants to overcome, to fight, to struggle. Why could England find no volunteers to guard her coast and yet secure a million to go overseas to the sepulcher in Flanders? Why were the American millions eager to challenge death in the trenches of France? There is a quality within which makes man seek the difficult field; and in some souls that quality becomes a controlling motive which lasts through all the days. We are mystified as we think of man only when we fail to understand him.

Follow the career of this minister who worked hard in difficult fields and try to understand him; but do not pity him. I know the starved villages and countryside in which he served. He may not have preached in eloquence, yet he must have proclaimed a good and true message in

One holds that grace comes through the sacraments, the other that it comes directly to the heart of the individual as light comes into his eye from the sun, without any mediation. One holds that Christ Himself founded the Church, with the orders of bishops and priests, the other that the Church is simply the voluntary association of those who have been saved. How shall the two groups ever get together?

The answer is very simple to Cardinal Bourne and all Roman Catholics: come back into the fold you left, accept the full sacramental doctrine and make your submission to the Holy Father. This is about all the Roman Catholic has got to say, and he goes on his way patiently and happily—waiting for the Protestants to get tired of schism and return. (Note the recent speech of the Pope to this effect.)

Archbishop Germanos and all the other Eastern Orthodox bishops are, as was illustrated at Lausanne as well as in this book, as strong on the acceptance of the sacramental theory before reunion as are the Roman Catholics. Then they part company with the Roman Catholics by substituting the faith for the Pope, and by the faith they mean the faith as expressed in their creeds. Archbishop Germanos is very explicit on this point. There is not much hope here.

If Bishop Manning correctly represents the position of the Protestant Episcopal Church—and I think he does—the prospect of reunion with the Evangelical Churches is not much more hopeful. Let me quote his own words (page 217): "If, however, we are to form a true estimate of the position of the Episcopal Church and of her relation to the movement towards unity, the following facts must be kept clearly in view: 1. Like the Church of England and the whole of the Anglican Communion,

the Episcopal Church is fundamentally and essentially Catholic in her faith and teaching. She holds that the Faith and Order of the Church are from Christ Himself, directly or through the promised guidance of the Holy Spirit. The Church is not a humanly organized society, a voluntary association of believers. It is a divine society, created and commissioned by Jesus Christ. Our Lord Himself founded the Church visibly here on earth; chose and commissioned its first ministers; instituted its visible ceremonies, the Sacraments of Baptism and the Holy Communion, to be continued forever; promised to be with His Church always, even unto the end of the world! . . . It is not within our power to create a new Faith and Order for Christ's Church. The only basis for a true Reunion is our common acceptance of that which comes to us from Christ. We are called upon not to create the unity of the Church, but to cease from obstructing and obscuring it, to manifest visibly our fellowship in Christ." What is the Evangelical Protestant minister going to do with a passage like that? It means that the Episcopal Church, like the others, asks him to accept its ordination before union. Who believes that the hundreds of thousands of Protestant ministers throughout the world would accept this ordination, or think their own ordination less valid than the Anglican?

As for the Protestants—well, they can have union without much serious difficulty. There are things in the way—they are mentioned in the book—but they are so insignificant compared to these other things that they need not greatly disturb us. It is simply a question of courtship—as witness what happened in Canada—before Union will come.

—Frederick Lynch.

order to win the love and respect of his people. He gave wealth to many, a wealth which their souls needed and which their hands could not win. It was he who came with unseen gifts to happy homes and to homes in sorrow. It was he who brought a sweet quality to their joy and a strength of brooding comfort in the time of grief. He drove over the red clay roads intent only to do good; and he must have had the assurance of just reward. He must have known the taste of victory over ignorance and evil and human weakness. He lived long enough to see children grow to manhood in whom there was something of himself. As we analyze the career of this unknown man I am confident we shall find a light reflected upon those impulses which are common to the race.

A deliberate man demands two things of his task: that it shall be hard and that it shall offer a satisfying recompense. He desires to overcome obstacles, and no person is contented who does not have the daily experience of achievement. He wants to feel that he is meeting a foe worthy of his best manhood; and he asks that the task committed to him shall be a challenge to all the strength he can summon. Unless there be that call, unless there be the necessity for him to bring out all the reserves which he can command, he is disappointed; and by and by the deadening commonplace will so tincture his better self as to destroy initiative and virility. The tang of vivid joy does not dwell with him who languorously beats the air; it awaits him who fights valiantly in a valiant cause.

The second quality of a proper work is the feeling of achievement. A man wants a vocation that permits him to grow by reason of what he does. The lack of it is the curse of mechanical production—that that says to upwelling potentiality: "Go back and be uncreative." Growth is, of course, the principal and acknowledged

aim during the period of one's formal education; but when that time is past the major objective is not one's own development so much as the gaining of something else. It may be money or distinction or service, or a union of the three; or even more elements may combine to be the real end of life. Man's daily food is found in the accomplishment of a purpose. If he stops to think he will know that only thus can he save his life.

This minister, traveling the red clay roads of Maryland, must have been conscious of a growing inner wealth. As a Christian, he would inquire of his spirit if it constantly became sweeter and richer and finer. He would also ask that the words he spoke and the acts he performed should have a fruitful response in the lives which they affected. Unless he could see that these objectives were being realized, he would degenerate into a parasite or refuse to work in that field.

The life of the unknown preacher may make no strong appeal to you who are seeking to determine the vocation for which you were born; but I am persuaded that what held him joyously steadfast to a hard task should be the heart of your work, whatever form it may take. You perhaps think you want an easy job with large material returns. That is because you hear the clamor of the street and are led to believe that these externals are the real fruit of life. It is not so. Happiness, abiding satisfaction, the comforting rewards are far below the surface. They must be found in your own soul. When you bring to your work such measure of fidelity and skill that a just cause is advanced, you can go in the strength of that consciousness over mountains and through wildernesses, and be content with the song to the very end of your days. "He worked hard in difficult fields, having the love and the respect of his people."

(Continued on page 20)



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## EDITORIAL

### "A PAYING JOB"

"For more than twenty years he has worked hard in a difficult field, with the love and respect of his people." Thus ended the brief obituary of a comparatively obscure pastor, whose name would be recognized by very few, if any, of our readers. Yet there is magic in these few lines to touch the heart and awaken the imagination. Even if the busy world takes little note and does not long remember such a career, this simple tribute pictures a great soul and tells of a monument more enduring than brass.

Under the title, "A Paying Job," President Doney of Willamette University, made the above quotation the basis of an eloquent address to his students, which we take the liberty of quoting in part in this issue. We cannot think of any more inspiring message for this first issue of the MESSENGER in 1930. With rare spiritual insight and brotherly sympathy, it describes not only the career of one man, but, in essence, the noble lives of not a few humble men who are working hard in difficult fields and receiving little recognition except from their own people, for whom they are freely spending themselves. It is high honor, indeed, to win the love and respect of God's people in such an unselfish and unostentatious ministry as this. Moreover, as Dr. Doney says, "it pays"! Read the tribute; you will find it a tonic for your soul. (See page 2.)

To the pastors of our own Church—and the families who share with them the joys and sorrows of the parsonage—the MESSENGER sends its most affectionate greetings as this New Year of grace is dawning. May the hearts of Christ's faithful servants be cheered anew with the high honor and privilege that is theirs of being in such a special way "workers together with God."

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### CHRIST OR CAESAR

We hope none of our readers missed the significant account given in an article by Dr. Wm. C. Allen in the Christmas number of the MESSENGER, which revealed where a certain United States Senator places the teachings of our Divine Lord. After announcing that he is opposed to showing any consideration whatever for the consciences of men who may be drafted to fight, in case of war, this Senator "vehemently declared that if any of our

citizens preferred the teachings of Christ to the demands of the State, there was nothing left for such citizens but to 'get out' of the country"—and inferentially to stay out.

This Senator has stated bluntly and brutally a point of view which, unfortunately, is held by a larger number than we would like to believe possible. Religion and all its works may be tolerated, if not supported, as long as it does not presume to interfere with the plans of diplomats, politicians and patrioteers, but if it succeeds in applying to life the idealistic teachings which are regarded as "beautiful in theory but impossible in practice"—then let religion beware! Make no mistake, this is the perennial conflict. The decision is being made constantly, the choice between Christ and Caesar. You may do your duty manfully both to Church and State, but there come times when one or the other will receive the pre-eminence. If conflict comes between the teachings of Christ and the demand of the State, which will be for you the higher loyalty?

A certain eminent gentleman who is at the same time a major general and a member of a Christian Church, frankly stated his position some time ago in terms like this: "As a Christian citizen I am opposed to war; as a soldier, I owe absolute loyalty to my government; if another war should come, which God forbid, I presume I would obey orders and go to the front; but I should do so, knowing full well that, in marching out to kill my fellowmen, I would be parting company with my Lord and Saviour." We may admire the honesty of such a confession, even if we condemn its inconsistency. Many who would act just that way in a crisis are not frank enough to state their position.

Nor can the best of us be sure we would meet the test if war were to come, no matter how loudly we may now protest against war and call it un-Christian. A distinguished preacher told a crowd of men the other day that he would not boast in advance that he could stand the terrible pressure. "I feel reasonably certain," he said in effect, "that I would never again be caught in the maelstrom of war, because I am so fully convinced that it is wrong. But if I fail when the test comes, and you see me marching in the parade, don't cheer, boys, for you will be seeing a man who is murdering his conscience and obeying the voice of man rather than the voice of God."



Things are so shaping themselves that the issue is becoming increasingly plain. In Italy a political dictator makes it clear to the head of the ecclesiastical hierarchy that religion and its claims upon the consciences of men must be kept subordinate to the requirements of nationalism. Even more surprisingly men high in authority in the American Republic have the effrontery to tell Christians to *put Christ second or get out of the country*. Dr. Allen says of the pronouncement of the intolerant Senator who would thus summarily exile men and women with a Christian conscience: "Such talk in Congress is a menace to our institutions which cannot be minimized." We agree; but is such talk more ridiculous and unjust than our continued denial of American citizenship to Christian people who cannot conscientiously promise to engage in war, when as a government we have solemnly renounced war as a legal method of settling disputes between the nations of the earth? It is time for this nation, so highly favored of God, to be both just and consistent in this important matter.

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### DISCOUNTING THE JOY-SONG

In giving highest commendation to *Lone Tree*, the new novel by Harry Leon Wilson, Professor William Lyon Phelps of Yale expresses amazement and regret that Mr. Wilson "has not more of that indefinable but unmistakable thing called Fame." Undoubtedly one of the ablest of living American novelists, "it must be that Mr. Wilson's joyous and never-drying fount of humor stands in the way of his exaltation," thinks Dr. Phelps, who adds this characteristic comment:

"The only survival of Puritanism in many individuals today is the superstition that medicine cannot be efficacious unless it is unpalatable; that the things one really enjoys eating must on that account be unhygienic; that a play in the theatre which, is entertaining cannot be important. If Mr. Wilson's novels, instead of being full of interest, humor and charm, were both dull and dirty, it is probable they would receive much more favorable attention from professional book-reviewers."

Who can doubt that the current tendency to question the artistry of "the happy ending," and to heap eulogies upon the purveyors of the tragic, the lugubrious and the degenerate, is a good bit of a pose, for the most part an insincere affectation. It is too often a part and parcel of the sullen sneer of the intelligentsia. Dr. Charles R. Brown says of this spirit: "How easy it is for old age with its waning vitality to become cynical and speak of the good old days. How easy for youth to sit in the seat of the scornful and not play the game. It doesn't take brains or energy to be cynical, but only a soft lip, easily curled." After all, it is better to make men laugh than to make them cry; better to inspire a song than a sigh. If we walk through the New Year in close fellowship with our Lord, it is safe to promise in advance that we are bound to be joy-bringers and not dispensers of gloom.

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### HOW ABOUT THOSE "INTERMEDIATES"?

There has always been much confusion about the so-called "intermediate" state, whether you refer to this life or the life to come. That early teen age (somewhere between 12 and 15) is considered by many "the difficult age"; others say that young people of that age are not difficult to work with, if you learn to understand them. Aye, there's the rub! But for one reason or another, it is generally agreed that these are "the neglected years," even among those interested in Christian education, and probably not a few young folks have felt like the thirteen-year-old girl at a summer school, who said: "Everybody is talking about children and adults, and I don't know whether I'm a child or an adult." Well, these "in-between years," so intensely interesting and so strategically important, are dealt with most charmingly and understandingly in an excellent manual of 184 pages, just published by the Missionary Education Movement of the United States and Canada, entitled *The Missionary Education of Intermediates*.

The author is Mabel Gardner Kerschner, A. M., whom

many of us know as the wife of the pastor of the Old First Church of Philadelphia, and who is entitled to qualify as an expert in this field of religious education. For some years Mrs. Kerschner has specialized along this line of training the younger adolescents, and she has taught classes in Intermediate Method in various local and national training Institutes and Conferences. It will be remembered that she is the author of two successful courses for Intermediate groups, *Young Japan* and *Young China*. In this rewarding new volume Mrs. Kerschner discusses in turn such topics as these: Learning through friendly contacts, through activity, story and reading interests, dramatization and play, by observation and discussion, by the use of handicrafts, and by the experience of worship and of giving. The appendix and bibliography add to the value of this intelligent and constructive study of a significant opportunity—for it is as a *glorious opportunity* that the author views with enthusiasm these oft-neglected years of adolescence. Many will be grateful for her thoughtful contribution toward the solution of this inspiring task of the Church of Christ.

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### THE TROUBLES OF EDITORS

Most people simply cannot realize the difficulties of a poor editor. Here is just another one of the reasons why some editors leave home—or are tempted to do so. The other week our much esteemed paper carried this witticism:

#### RECIPE

Green paint may be removed from the seat of a pair of white duck tennis trousers with a bottle of ordinary turpentine, a stiff brush, and a pair of scissors.

A few days later this inquiry came through the mails:

DEAR EDITOR: In the MESSENGER I see the enclosed recipe and I write to ask whether it is necessary to take the trousers off before applying the turpentine. A prompt answer will be appreciated by your readers.

—One of Them.

What is there to say in reply to this except that this correspondent is undoubtedly "One of them"—as he admits.

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### "THE CHRISTIAN FAMILY"

We have long felt that no duty of our time is more urgent than the spiritualization of the home. If our observance of the Pentecostal year is to issue in permanent blessing, this must inevitably be one of the major items in our thought and prayer. It is a privilege, therefore, as well as a duty, to commend to your study a book just issued by the Abingdon Press, which discusses the religious life of the family from the Christian point of view. It is "The Christian Family," by Professor George Walter Fiske, of Oberlin College (138 pp., \$1.25). Dr. Fiske forcefully declares that "religion must have a home base if it is to do its part in meeting the great modern challenge to spiritualize our mechanistic age, and there is no task confronting the modern Church more imperative than the task of *restoring the decadent temple of home religion*." Believing this, he pleads for the incorporation into the family life of America of those essentials of Christian teaching, example and inspiration that will re-establish the Christian home as an unfailing source of regenerative power in the religious, economic and political development of the nation and of the world. As former President Coolidge tersely put it: "*The greatest need of America is religion—the religion that centers in the home*."

We wish we could get every father and mother to read this practical and wholesome book. But if that is impossible, we may hope that every pastor will study it and make it the basis of some exceptionally useful exhortation and admonition during these months of intensive spiritual effort. If you are not convinced, just glance over the pages of contents, which describe the rich feast provided in the 16 chapters of this remarkable little book, and your appetite will be whetted to master it and to kindle other hearts with its much-needed message.



## GOD, OUR COMRADE

The philosopher tells us grandly that religion is man's reaction to "the totality of the universe." The religious humanist bids us "merge our lives in the life of the whole, and therewith identify ourselves with cosmic destiny." The poet woos us with an interpretation of religion as an appreciation of beauty. This would be satisfying if we were only inquirers, analysts, artists! But when we become brothers?

I despair with that father in Shamokin who would gladly feed his six children abundantly but must share with them two loaves of bread and a pitcher of water. I am that Italian boy, aged six, lured by padrones away from Philadelphia and its schools, crawling for a penny through cranberry marshes of New Jersey. I look out of a forlorn window with that girl in North Carolina whose mother has been shot in our latest industrial war, wondering what hand is now to bring her food. I am that scarlet woman in Everytown whose sins have wrecked her body and whose faintest movement is a terrifying pain. I visit that aging California prisoner, declared innocent by his judge and jury, but doomed by invisible principalities and powers to die like a felon. I am that shocked and crippled old man in my Home Town whose wearying eyes are upon the door of Another World and whose fearful voice whispers, "Friend, what now?" And when thus I enter into the baffled, struggling, questing, daring soul of my fellows, I need a God who is nothing less than Our Comrade!

Today, as the morning rides on fiery steeds over the eastern horizon, the world in which the Divine Comrade works with us may be beautiful. But tomorrow it will craze our friends with a Japanese earthquake and dash our children to pieces in a Mississippi flood. It may be that intangible forces are weaving a seamless robe of future good with the tangled skeins of our brothers' present ills, and will some day fashion the weeds of our insane lusts into garlands of pure love. But who can heal our present wounds and clothe us now with sanity unless it be a Comrade?

And "the totality of the universe"? If we who see at one time so small a space and comprehend with our understanding so short a time, can be assured that there is a "thread of the all-sustaining Beauty

Which runs through all and doth all unite," we shall be a little comforted. But our world is so full of fractions and fragments, so rent asunder by colors and tongues and creeds and charities! And we ourselves are so torn with morbid repentings and spectral forebodings! What shall make us whole and enable us to see life steadily but a Comrade?

It is because we are in His company Who builds in travail the Commonwealth of Man, whose hope while He builds is so magnificent and whose love is so terrible, that we are enabled to think sanely, to walk humbly, to labor urgently, to suffer willingly, and to rejoice exceedingly. If He were anything less than Our Comrade, we would abandon ourselves to the stockmarket, mechanistic philosophy, cynicism and death.

—F. D. W.

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## THE HOUSE-GOING MINISTER—AGAIN

In a previous brieflet the writer gave some intimations of the beneficial effect of pastoral visitation upon the minister himself, and especially in regard to his preparation for pulpit service. There are, however, other angles from which to view this matter of pastoral visitation. Without doubt the open-eyed minister, who goes about among his people with open mind and heart, will find many things that will be of use to him as he prepares for his pulpit ministrations. But the minister needed for the times is much more than a preacher, and, indeed, than a preacher to the great congregation. He is the shepherd of his flock, and a shepherd cannot call his flock together once a week, feed them abundantly, and then turn them loose until another week has rolled around. He watches over his flock by day and by night. I remember that I once announced to my people that I held myself in readiness to

serve them at any time, by day or by night, and in the middle of the very next night I was called to render necessary service to a sick neighbor! Not infrequently the watchful shepherd discovers the need before the unfortunate parishioner discovers it for himself!

The faithful shepherd is constantly on the lookout for incipient troubles among his flock. He may be able to render a prophylactic service, and "an ounce of prevention is worth a pound of cure!" He may find one in desperate straits and be able to rescue him. A beautiful story is told of a man who had been so fortunate as to save several persons from drowning at different times. When he was asked how it had happened that he had found so many that were drowning, he replied that he was always "prowlin' aroun' after veectims!" Does not that incident help to make a wise pastor's true work luminous? Is he not to be constantly "prowlin' aroun' after veectims?" How many family troubles, that otherwise might become serious, might be nipped in the bud if the right word were spoken in season by the wise and kind minister! How many a young man or woman, whose way of life was beginning to turn downward, might be persuaded to stop on that downward way, turn about, and begin to climb back to the heights of honor and integrity!

But the topic is altogether too large and momentous to be discussed adequately in such a brieflet. There are a thousand ways in which the house-going minister may make himself useful and which could not be offered to him from the pulpit. This is by no means minimizing his work in the pulpit. While he is giving himself to this important house to house service, he is also helping to make his pulpit more and more a throne of power.

—G. S. R.

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## *The Parables of Saged the Sage*

### THE PARABLE OF THE WIRE

The house where I spend my Summers and where in nearby Cottages I gather my children about me in a much too swiftly moving season is not Palatial, but it hath a Vast Fire-place where I build a Log Fire almost every morning and evening. So that when the day is especially Hot my children say, Is it not hot enough that Father should have a Fire? For I make a fire not for the Warmth alone but for the Joy and Light thereof. But in that house I have Electricity. And we do all our Cooking upon an Electrick Stove. And we burn Candles only when we have a Swell Dinner; for commonplace occasions we have Electrick Lights. And my little maid useth the Broom not very much; she hath an Electric Carpet Sweeper. And she ironeth her clothes with an Electrick Iron. And she hath a Sewing Machine that runneth by Electrick Power. And I listen to Prize Fights and concerts and Mr. Hoover's addresses over a Radio that requireth no Sloppy Batteries for it is hooked up to the Electrick Current. And this summer I have installed an Electrick Refrigerator. So cometh over One Wire a Single Electrick Current which Boileth and Freezeth, and which giveth Light and Heat, and Musick and Power.

And I said, I have read in the writings of my friend Paul that all the widely diversified manifestations of productivity in the spiritual realm, including Preaching and Prophesying and Healing and Administration, and I presume also of Commerce and Politicks, are manifestation of one and the self-same Spirit dividing to every man severally according as He will. And I ask for no other sort of Miracle so long as it is possible for me to receive into mine own simple country home over a single wire a tamed Streak of Lightning, to whom I say, I desire Musick and it sayeth, Yes sir, and giveth me the Symphony Orchestra; or, This rug hath on it the Pine Needles which I



carried in with the Logs, and it saith, Yes sir, and sweepeth them up; or, I want Water Hot for my kind of Coffee which is good to the last drop, or Ice for my Lemonade, and it saith, Yes sir; or Let there be light, and there is light; and all of these worketh that one and the self-same Streak of Lightning, bringing to me these results according to my will.

So sit I in the solitudes of Cottage amid the Pines and beside the Little Lake; and not only do the Blimps and

Airplanes fly above me, but the air is filled with all manner of Voices which I turn on or off precisely as I wish. Yea, and beside all this, an hour ago a Little Bird came in to see me, and when I caught it and took it to the door, and held it in mine hand and spake gently unto it, the little thing made no haste to fly away, but went almost Reluctantly. So to my doors and within my walls come Miraculous things, and for all these workings of the One Divine Goodness, I thank God.

## Challenges for the Pentecostal Year

*(In this first issue of 1930 the MESSENGER is pleased to publish messages from officers of General Synod and Presidents of District Synods which should be thoughtfully and prayerfully considered)*

### A WORD FROM THE PRESIDENT OF THE GENERAL SYNOD

The year 1930 will be to all intents and purposes an epoch-making period for the Reformed Church. Three major factors will serve to influence its life and destiny. The first is the fact that the fiscal year of all the Boards and judicatories of the Church will for the first time correspond with the calendar year. This will make for greater uniformity and unity in all our endeavors and in the tabulating of our activities. The new apportionments laid by the General Synod last May will be operative as of January first and the twelve months ahead of us will furnish the time during which the same are to be raised. It would be a serious mistake to postpone effort in the direction of paying the same until near the close of the year. Those congregations which avail themselves of the Lenten and Easter season for the ingathering of large accessions to the membership and of the bulk of the benevolent monies will come to the close of the year with more gratifying results than those who allow this special time to go by unimproved.

The second fact is the observance of the 1900th Anniversary of the Christian Pentecost. Already Synods and Classes have launched effective programs to bring the possibilities of such an anniversary to the attention of pastors and people and have challenged their full hearted co-operation in this enterprise. The period from January to Easter is to be one of spiritual preparation, to be followed by the Post Easter season with an intensive schedule culminating in a great celebration on Pentecost, June 8th, when the Church awaits a fresh baptism of spiritual power. Those who will enter enthusiastically and intelligently into the program as outlined by the Executive Committee of the General Synod will experience a new vitalization in all the work of the Church. Our present spiritual condition in the Church seems to call for such revitalization and those who have the interests of the Church deeply at heart will capitalize every ounce of suggestiveness which this historic celebration furnishes.

The third fact is the question of Church Union which faces the Reformed Church at this time. Very little thus far has been written or spoken about this subject. But the entire matter will confront the Church during this current year. The Commission on Closer Union has had conference with the other two negotiating bodies and will in the near future present the plan of union in complete and final form which demands the most serious consideration. Pastors and people should be much in prayer and study on this subject. Far-reaching issues are at stake which cannot be lightly accepted or dismissed.

It is important that the spirit of unity and fellowship should be maintained on a high level among ourselves. We need to recover from the lethargy which has settled upon so many of our congregations. This can be done only when we sense our task with a fresh appraisal of its significance and as we lay hold anew upon the resources which God is willing to supply.

We should be greatly mistaken and grievously disappointed if the year of our Lord 1930 should not mark the high tide of our spiritual endeavors in the life of the Reformed Church and in the realization of the Kingdom of our Lord.

—CHARLES E. SCHAEFFER.

### FROM THE EXECUTIVE SECRETARY OF THE EXECUTIVE COMMITTEE

#### Conditions of Pentecostal Blessing and Power

Pentecostal power will not come simply through the observance of an anniversary of the pouring out of the Holy Spirit. There is no more reason why Pentecostal blessings should be bestowed in one particular year than in another. God is always willing to give His Spirit in plentiful power.

We must *desire* the coming of the Spirit in our own hearts and lives and upon the Church. Feeling the need of Him, an anniversary like the 1900th anniversary is a suitable time to pray for renewed spiritual power. Without the desire for His presence, guidance and help this Pentecostal anniversary will mean little or nothing to us individually or as a Church. Jesus told a group that men are willing to give good gifts to their children, but that the Heavenly Father is more willing to give the Holy Spirit to them that ask Him.

Again, I do not believe that we shall have the power of Pentecost without complete *surrender* of ourselves, all that we are and have, to our Lord, our Church and our fellowmen. The Holy Spirit cannot use those who are selfish or self-centered. He can and will work through us and we shall be channels of blessings if our lives are pure and holy and if we are devoted to the service of God and our fellowmen.

This means that we must *wait* upon the Lord and be much in communion with Him. The first Pentecost came after days of waiting and earnest prayer. We must wait, but not simply sit around, waiting for something to happen. We must wait in prayer to have our own strength renewed and the power of the Spirit given to make our lives vital in Christian service. If during these next six months all of us individually spend far more time in communion with God waiting upon Him, if we come together in groups, Retreats, "Upper Room" prayer meetings or whatever they may be called, there will assuredly be communicated to us a greater measure of God's Spirit than we have ever before been able to appropriate.

Does our Reformed Church desire Pentecostal power; are we sincerely willing to make complete surrender of all; will we pay the price through earnest prayer? May the Reformed Church, pastors, consistories and all our people rightly use these next few weeks and months in observing the Pentecostal anniversary. May a double portion of the Holy Spirit be given to us.

—WILLIAM E. LAMPE.



## FROM THE STATED CLERK OF GENERAL SYNOD

### The Contribution of the Consistory to a Successful Pentecostal Year

To think of the possibilities of this 1900th Anniversary is itself an inspiration. The results that ought to follow the patient, persevering, kindly, co-operative effort of a Consistory make one marvel. Surely we ought to put forth fuller and more united effort to win the unchurched within the bounds of each local congregation for service in the Kingdom of God!

Every congregation has some portion of its membership and some adjacent territory that is not satisfactorily productive and fruitful. Here, then, is the chance for elders and deacons to give of their time and to develop their latent ability "for winning others also unto Christ." The personal touch and fellowship which every elder and deacon is able to exert, when he becomes deeply in earnest in the office to which he has been called, is always likely to result in an increase of members and more cheerful effort for the spread of the gospel. In this work he may expect to share the success and experience of the pastor of the congregation.

These untouched areas in well-nigh every congregation, lie like an undiscovered country round about waiting for brave, confident, elders or deacons with the missionary spirit to return from their own personal adventure to tell of the rich, undeveloped and promising lives that they had discovered.

Christ sought until He found. Every minister, every elder, every deacon, all of them ordained for the building of the Kingdom, are almost certain of success when they take Him as their example. I believe that this was the practice also of elders and deacons in the history of our Church in the last century. One of the outstanding causes of Christian joy since the day of Pentecost was that "The Lord added to the Church"—through the faithfulness and co-operation of His disciples (ministers, elders and deacons), "those that were being saved."

—J. RAUCH STEIN.

## FROM THE PRESIDENT OF THE EASTERN SYNOD

### The Pentecostal Year's Challenge

Nineteen hundred years have passed since the first Pentecost when the Christian Church was born. The early disciples received a promise and a command. The promise was, "Ye shall receive power"; and the command was, "Ye shall witness unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth."

At no time during these 1900 years has this promise been withheld. There may have been times when the Church did not receive that power and consequently was not witnessing for Him as she should have witnessed. Had she always been a strong witness, the people not within her circle would be far less.

The Pentecostal Year which we are about to celebrate presents a loud and clear challenge to the Church. The same promise and command that was given to the first Church is coming in louder and clearer tones to us.

Great and elaborate programs have been prepared by different Church organizations. Much time has been spent in the preparation of these programs. They in themselves will mean nothing unless we have the men and women in our churches who will give the note of reality to the preaching contained in these programs. Are we willing to place ourselves in a position to receive this power from on high in order to witness for Him? We must receive before we can impart to others. In this age of materialism and pleasure are we willing to spend much time in prayer, not to tell God a great many things which He already knows much better than we do, but to go into our closets and when the door is shut pray thus: "Lord, speak Thou unto me; Thy servant heareth," then let God impart to us the things He would have us do.

During this Pentecostal Year the command given by

Jehovah to the prophet Jeremiah is still good. "Call unto me and I will answer thee, and will show thee great and difficult things which thou knowest not."

Now what are some of the things that we want to accomplish during this Pentecostal celebration?

First, we want to warm our own hearthstone. This applies to us as individuals, congregations and denominations. After we have done this we can witness and attract and win those still outside of the Church and thus increase our membership. Everybody would rejoice if we could double our membership between now and Pentecost 1930. This is not impossible. To win the outsider is very important, but there is another class about which I am more concerned. I refer to the *erased class*—the one who was in the Church but who for some reason became indifferent and we erased his name. That one is a greater danger to the Church than the one who never was affiliated with the Church. To my mind our chief aim this year should be to win back the indifferent and what is sometimes called the backslider. Bring him into the fold. If this were done, I feel sure our beloved Zion would come out of this Pentecostal celebration with a power that would enable her to go forward by leaps and bounds.

May the congregations of this great Eastern Synod, the Mother Synod of our Church, put forth every effort to reclaim this erased class and thus put itself into a position to do its full part in winning those still outside the fold.

WM. F. DELONG.

## FROM THE PRESIDENT OF THE SYNOD OF THE POTOMAC

### Four Things We Should Do

No one can fortell, with any very considerable degree of assurance and definiteness, what good results will be accomplished by the observance of an Anniversary. Neither is it necessary. It is ours to hope and plan and pray and work. Results we may well leave to Him whose we are and whom we serve. For Paul may plant and Apollos may water, but it is God who giveth the increase.

It is nevertheless with large expectancy that the Church is entering upon the observance of the 1900th Anniversary of the ministry of Jesus and of the founding of the Christian Church.

That this may be a fruitful observance, there are at least four things that the Church, both the ministry and the laity, can and ought to do.

1. Make a careful and appreciative re-study of the life and ministry of Jesus, its spirit, its motives, its methods, its aims and purposes, and of the history of the Church in the days of the Apostles.

2. Make an honest and courageous analysis of the Church of today. "What is the matter with the Church?" is not a vain question, neither need it be asked in a pessimistic spirit nor with a derogatory implication. The business man takes account of stock. The engineer makes a survey. The physician diagnoses his case. Let the Church take a good look at herself and try to see herself as she is. A searching self-examination will be salutary.

3. Consider seriously her divinely appointed task. What is the task of the Church today? Primarily and fundamentally, the task of the Church today is the same as it has been from the beginning and as it ever will be, namely, to bear witness for Jesus Christ. "Ye shall be My witnesses." The supreme need of the world today is spirit-filled men, the spirit of the Christ in the hearts and lives of men and in all life's relationships in the family, in industry, in social life, in government, in national affairs and in international relationships. To meet this need is the unique responsibility of the Christian Church.

4. Gird herself for her task, marshaling her resources, mobilizing her forces, above all, seeking the endowment of power from on high. The Church is rich in men and money, in talents and equipment, in organization and machinery. What could not the Church do, if she were as rich in spiritual power as she is in material resources? What could not the Reformed Church do, if her ministry and her laity were all "in the Spirit" and "had a mind to work?"



What could not our army of 350,000 strong do, if each soldier would put on the whole armor of God, the shield of faith, the girdle of truth, the breastplate of righteousness and the sword of the Spirit, which is the word of God, and be strong in the Lord and in the power of his might?

May this anniversary observance "stir up the gift of God which is in us." May it arouse us out of our lethargy. May it shame us out of our complacency. May it create in us a divine discontent and fill us with a new interest and love and loyalty and devotion and zeal and enthusiasm. May it inspire us to "put on our strength" and "go forward."

—EDWARD O. KEEN.

### FROM THE PRESIDENT OF OHIO SYNOD

#### Follow the Rules

In the realm of the Spirit, the same as in the realm of business and all modern industry, certain rules must be followed if we would have certain results.

The first Pentecost serves very well in pointing out these rules for our modern day. The early Disciples, the one-hundred-twenty, were willing to wait,—wait ten days,—wait long enough to really be "tuned in" for the receiving of the Holy Spirit and power. Such waiting must necessarily have been bulwarked by faith, a stubborn faith, a faith that did not let go. The entire ten days must have been breathed in prayer and there followed a joyous expectancy that simply captivated that first great congregation when St. Peter won 3,000 souls.

If we would have Pentecostal results this year of 1930, let us follow Pentecostal rules.

—ORRIS W. HAULMAN.

### FROM THE PRESIDENT OF THE PITTSBURGH SYNOD

#### The Pentecostal Observance

The observance of the 1900th Anniversary of Pentecost next June 8, together with the necessary preparation for its proper celebration, affords the Christian Church a real opportunity along many lines, particularly two that we have in mind at this time.

In the first place, there should be a *thorough re-study of historical Christianity*. This study should be prosecuted, not so much for the purpose of becoming more familiar with history, which in itself would be a good thing, but in order that an intelligent comparison may be made with the simple religion of Jesus. In any serious study of Christianity during the past 1600 years, and of the present time, one cannot help but realize, and be amazed at, the many beliefs, customs and practices that have been added during these centuries to the religion of Jesus. These elements foreign to pure Christianity have been a drag and hindrance, and have made Christianity relatively impotent. There needs to be a cleansing of the vessel if power from on high shall accompany our Pentecostal Observance.

In the second place, Christian leaders, and the whole Christian Church, must become more conscious and thor-

oughly convicted of *the reality of power from on high*, and must expect it from that source, and make it possible for that power to enter in and possess them. There is power in organization; there is power in critical study; there are many other sources of power, all good in their respective spheres. But unless Christian people and the Christian Church become imbued with power from on high, they will fail to carry out God's evident plan and program for the world.

In an age like ours in which everything seems to be rushing madly forward, the challenge of the Pentecostal Observance is to go back. But going back is not always retrograding. Our going back must be to Christ and to Pentecost in order that we may go forward with Christ, endowed with the power that is fully able to conquer.

—FREDERICK C. SEITZ.

### FROM THE PRESIDENT OF THE HEIDELBERG SYNOD

#### A Meditation

Pentecost is an epoch-making crisis in the establishment of the Christian Church. It was an unheralded event. The simplicity and humbleness of it can be compared only to that of the birth of Jesus. But what occurred on this day made a tremendous difference in the lives of about one hundred and twenty folks gathered in the "upper room" and of about three thousand persons who heard the first Christian sermon.

No elaborate organization was effected to prepare for the promised coming of the Holy Spirit. Apparently only a few people had any confidence in the hope of His coming. These were not greatly excited about it. They were calmly going about their daily duties and coming together each evening for prayer and fellowship. They were obedient to the admonition of the Psalmist, "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." (Ps. 27:14). The Spirit came upon a waiting, praying group. If the celebration of the Nineteenth Centennial of the coming of the Spirit is to mean most to the Church of the twentieth century, it will grow out of the attitude and spirit in which we observe it and not in the "putting on" of an elaborately organized and meticulously executed program.

The Holy Spirit descended upon a little group of folks who keenly felt their need. Jesus had only recently departed from them. Without Him they were as "sheep without a shepherd." They had not learned that Jesus could be absent "in body," yet present "in spirit." They needed the assurance that He had not left them alone. The events of Pentecost gave them this assurance and supplied their need. After 1900 years of Christian history we are still in great need. We are an impotent people, members of an impotent Church, living in an impotent social order: all because we are unwilling to give ourselves wholly to the will of the Spirit. He is here to spiritualize and energize our lives. To your worship, O Christians, that ye may be empowered to serve! —JOHN M. PECK.

## The One Foundation

"Other foundation can no man lay than that is laid, which is Jesus Christ"—I Corinthians 3:11

A Sermon preached in the Broadway Tabernacle, New York City, by the REV. CHARLES E. JEFFERSON, D.D., LL.D.

We New Yorkers are wide awake to the importance of foundations. We are living in a city which has a genius almost a mania for building, and we are in the midst of the greatest building era that the city has ever known since Hendrick Hudson sailed up yonder river which bears his name. One of the most amazing phenomena of our generation is the rise of these great buildings which stand around us on every side. They go up, as it were, by magic. They go up almost in a night. Every one of them stands on its own foundation. The foundation is the first prob-

lem with which the builder is obliged to grapple. Everything depends on the foundation. The cost of the building is determined by the cost of the foundation and the height of the building is conditioned by the strength of the foundation. Sometimes they miscalculate the cost of the foundation. In one instance I remember they miscalculated to the extent of \$500,000. They did not find the particular kind of rock they expected to find at that point in the Island. They had to go deeper, at an enormous expense. Visitors to our city are greatly impressed by our skyline. It

is talked about all over the world. It is quite picturesque and altogether unique. We sometimes forget that there is another important line, the foundation line. The only reason why we can build so high in the air is because we go down so deep into the earth. We are not building bungalows on Manhattan Island at present. We are erecting enormous structures, buildings of granite and steel and marble that weigh many thousands of tons, and it is absolutely necessary that the foundation shall be sure.

What is going on in the physical world



is going on in our mental world. All thoughtful people are today greatly interested in foundations. Ever since the world war we have been deeply concerned about the bases on which we are building. We are inquiring into the foundations of our social customs, and some of us are thinking about the foundations of our economic order. There are men who are studying carefully the foundations of our educational system and there are others who are investigating the foundations of our civilization. There are some who think that the foundations of our civilization are rotten, and that our civilization will some day collapse, just as the Aztec civilization collapsed when the final strain came.

Science is going deeper all the time. The chemist is going to the bottom of the atom and the biologist is going to the bottom of the cell and the physicist is indefatigable in his efforts to understand the basis of the physical universe. This same disposition extends throughout the world of religion. Religious people are thinking far more deeply today than they thought twenty-five or thirty years ago. Many thinkers are pondering the question, What is the foundation of religion? On what are we building? Are we building on fancy or on fact? What is the ground of belief? Are we building on mist or on the everlasting rock? It is not surprising that we have a group of Christians who are known as Fundamentalists. In other words, they are Foundationists. They are greatly interested in foundations. They have found what they think are the foundation stones on which the whole Christian structure rests. These stones are five in number: the inerrancy of the Scriptures, the Virgin Birth of Jesus, the physical Resurrection of Jesus, the substitutionary doctrine of the Atonement, and the imminent and spectacular appearance of Jesus Christ to wind up the present dispensation. There are Christians who believe that if any one of these five foundation stones is removed the whole Christian Church will collapse.

On the other hand, we have a group of Christians who are known as Modernists. The Modernists also claim to be Fundamentalists. Indeed, they contend that they are more fundamental in their thinking than are the Fundamentalists themselves. The charge which they make against the so-called Fundamentalists is that they do not go deep enough. It would be a good thing for us all if both these names could be banished from our vocabulary. Party names in the Christian Church always work mischief. The Church of the City of Corinth was cursed by partisanship. There were four parties and they filled the Church with controversy and dissension and ill-will. St. Paul swept all their party names aside and exhorted them to fix their eyes on the foundation. They were all building on the same foundation, and it was important that every member of the Church should see what the foundation really was. Paul declared that the foundation was Jesus Christ. In other words, the foundation was spiritual. It was not a definition or a formula or a proposition or a doctrine. It was a mind, a heart, a character, a spirit, a person. It was the person of Jesus Christ. "Other foundation can no man lay than that is laid." That is what we may call Pauline fundamentalism. It is the soundest form of fundamentalism which the world has ever known.

This conception of Paul in regard to the Church's foundation runs through all his Letters. In his Letter to the Romans he says, "If any man have not the spirit of Christ he is none of His." It does not make any difference what he thinks or what doctrines he holds: if he lacks the spirit of Christ he does not belong to Christ. He expresses the same idea in another form in the Thirteenth Chapter of this First Letter to the Corinthians, "Though I speak with the tongues of men and of angels and have not love—the spirit

of love—the spirit of Jesus Christ—I am making no contribution in the harmony of the world. All I am doing is making a little noise." In this last Letter to Timothy, he says, "The foundation of God stands sure. The Lord knows them that are His." Paul went out of the world saying, "I know whom I have believed." This is Pauline fundamentalism and the world will never know a better.

One of the causes of the commotion in the Christian Church of our day is due to the fact that most of us were brought up on the tradition that Christianity is founded on a Book. It has often been said that Christians are the people of a book. This is an error. Christians are not the people of a book. They are the people of a person, The Christian Church is not built upon a book. It is built upon a person, the person of Jesus Christ. Jesus never wrote a book. In the Fourth Gospel we are told

#### A PRAYER FOR 1930

Lord Jesus! visit us in this New Time,

With fresh anointings of the Promised Guest;

That Thought, and Life, and Service be sublime,

And the Blest Spirit's influences may rest

Of work for Jesus, freeing souls oppressed.

Fulfill Thy gracious Word and Come again

To stand upon the Earth, Thy Cross which bore:

And, till that Coming, let not saints refrain

From earnest preparation evermore,

While Faith and Love, to meet Thee, upward soar.

And lest that Coming shall the many find

Still unrepentant and still unrenowned;

May the Revival-days, which lie behind,

Return, and Thy Church work with power endued,

Till myriads to Christ's Empire be subdued.

—William Olney.

that on a certain occasion He stooped over and with His finger wrote something on the ground. Nobody knows what He wrote and whatever it was it was blown away by the next gust of wind. It is surprising that He never wrote anything when we bear in mind that He was a Jew of the First Century and that the religious Jewish leaders of that time were all bibliolaters. They worshiped their Scriptures. They considered every word and even every letter of divine importance. They revered every jot and tittle, or as we would say, they counted the dot of every I and the crossing of every T. Their most influential and most highly honored man was the scribe, the man who was an expert in the Scriptures. Wherever he went he carried a book with him and also a huge key. The key was the symbol of his authority to unfold the meaning of the Book. Jesus never carried a book. The scribes preached out of a book. Jesus never did. The thing that most amazed the peasants of Galilee was the fact that Jesus did not get His message out of a book but out of Himself. He spoke as one having authority and not like the other religious teachers of His day. It is surprising that He did not write a book because He was ambitious to exert a wide and deep influence on the minds and hearts of men. In our day men of ideas are eager to write books. It is by

writing books that their ideas are carried to the end of the world. It is counted indispensable in the Twentieth Century to publish a book if a man wishes to make his influence count for most. Now Jesus' supreme ambition was to influence the largest possible number of men. He desired to get His ideas into the minds and hearts of all His contemporaries. He dreamed of influencing the minds of men down to the latest generation, and yet He never wrote anything. He was not dependent on a book.

Nor did he ever command anybody to write a book. He never asked anybody to make a record of His deeds or His sayings. We know this because if He had asked anybody to write the story of His life it would have been His Apostles. He chose twelve men early in His career upon whose brains He wished to write His ideas. These men lived with Him, walked with Him, ate with Him, talked with Him. Into their ears He poured all the things that He wanted to say. It was these men who were to carry on His work after He had gone. If He had ever asked anybody therefore to write an account of His teachings it would have been one or more of these twelve men. Peter was the leader of the apostolic band, and if Jesus had asked anybody to write His biography it would probably have been Peter, but Jesus never asked Peter to write anything. There is no Gospel according to St. Peter. There is a Gospel, however, according to St. Mark, and the Gospel according to St. Mark is really the Gospel according to St. Peter. Mark was a young man who lived in Jerusalem. His mother was one of the followers of Jesus. Mark early became acquainted with the Apostles and after the death of Jesus, Mark became the assistant of St. Peter. He was his traveling companion. He heard him preach. After several years had passed Mark wrote down the substance of Peter's preaching. How many years he waited we do not know. Why he wrote his little book we can easily conjecture. Churches were springing up in various localities and in many of these Churches there was no one who had in his possession an accurate account of what Jesus had done and said. It was only natural that the early Christians should want a book, and Mark wrote one. There is no evidence that Peter asked him to write it. He wrote it solely because there was need for it.

Some of you may think that in the Gospel of St. Matthew we have an authentic work of one of the Twelve. But the Gospel of St. Matthew in our New Testament was not written by the Apostle. A bishop of the Second Century makes a reference to a little book known as the Logia of Matthew. Just what this book was nobody knows but it is surmised that it was a collection of the sayings of Jesus written down by the Apostle Matthew. How many of the sayings were recorded nobody knows. We can easily understand why Matthew would write down some of the words which fell from Jesus' lips. He was a clerk in the employ of the Roman Government and was quick in the use of his pen. When Jesus said something especially striking or more than usually beautiful it was only natural that Matthew should write it down. In every congregation there are a few persons who jot down on paper any sentence of the sermon which strikes them as especially noteworthy or important. They write it down not because the preacher asks them to write it down but because they want to write it down in order to preserve it. If Matthew jotted down some of the sentences of Jesus he did so not because he was commanded by Jesus to do it but because he held these sentences precious and wanted to be sure to retain them in the exact form in which Jesus had uttered them. But this little book of Matthew is only a small part of our First Gospel. In our Gospel



of Matthew there is incorporated almost the entire Gospel of Mark. Men who have sufficient leisure to do this sort of work have compared the first two Gospels sentence by sentence, word by word, syllable by syllable, and they have found out what you and I would never have found out for ourselves, that the man who wrote the First Gospel made use of nearly the entire Gospel of Mark. He made use not only of the ideas of Mark but of his very phrases and words. Our First Gospel then is a composite work made up not only of the Gospel of Mark but also of the sayings recorded by Matthew and also of several other documents, just how many we cannot say.

When we come to the Third Gospel its author tells us very frankly just how he came to write. Other men were writing the story of Jesus' life. Not all of these stories were reliable and so a Gentile physician by the name of Luke makes up his mind to interview the men and women who were best posted in regard to what Jesus did and said and he throws his material into the form of a little book which he dedicates to a friend of his, Theophilus. He wants him to have in his possession a document on which he can confidently rely.

There has long been a controversy in regard to the authorship of the Fourth Gospel. We call it the Gospel of St. John, but the scholars are not agreed as to which John is meant. Many scholars believe that it was written by John, the Son of Zebedee, and I agree with their conclusion. But if the Fourth Gospel was actually written by the Son of Zebedee, who was one of the Twelve, it is evident that Jesus never asked him to write it, for the Gospel as we have it was not written until forty or fifty or possibly even sixty years after Jesus' death. John evidently had no in-

tention at first of writing a Gospel. It was only when he was old and men began to think of his death and reminded him what a loss the world would suffer if he did not write down on paper the things which he remembered most vividly in Jesus' life, it was only then that he wrote what the Christian Church has long considered the most precious of all the Gospels.

It is clear therefore that Jesus never asked anybody to write a book. The Christian Church existed long before the New Testament was written. The Church is not built on a book. It is built on Jesus Christ. When Paul wrote this First Letter to the Corinthians the New Testament was not in existence. None of the Gospels was yet written and not more than two of the Letters, and yet the foundation was laid. The foundation could not have been a book. The foundation was Jesus Christ.

Not a few Christian men and women are a good deal disturbed by the flood of speculation and skepticism which is now flowing across the world. Some of them are considerably alarmed. A few are almost panic-stricken. They feel that the foundations of Christianity are being moved. Indeed they have come to suspect the solidity of the foundations of religion itself. All such persons are needlessly alarmed. There is not the slightest danger of the foundation of the Christian Church ever being removed. The foundations on which religion builds are just as solid and indestructible as are the foundations of science and philosophy and art. Jesus Christ is the foundation of the Church and you can never banish Him from the world. His mind has entered into the mind of the human race and it is impossible ever to get it out. His spirit has entered into the heart of humanity

and like leaven it is working and will continue to work until it has leavened the whole lump. The character of Jesus is in the eye of the world and His image will never fade. You can no more pry with a theory the person of Christ out of the soul of this world than you can with a crowbar pry one of the constellations out of the floor of heaven. You cannot get rid of the Himalaya Mountains or the Pacific Ocean by any speculation or theorizing. Nor can you get Jesus of Nazareth out of the life of the human race by any conjectures or philosophizings. "Other foundation can no man lay than that it laid, and that foundation is Jesus Christ." Dr. Stanley Jones, the well-known missionary to India, has told us in his interesting little book, entitled "The Christ of the Indian Road," how when he first went to India he felt that he must defend the whole Bible. His line extended from Genesis to the Book of Revelation. He found himself fighting all up and down the line, sometimes behind Moses and sometimes behind David and sometimes behind Paul. Not only did he feel he must defend the Bible, but he must defend the Christian Church, and not only the Christian Church but all Western civilization. He discovered that it was a difficult thing to do and by and by he found it was impossible. He was worried. He felt that the heart of the business was being left out. He came to see at last that the only citadel which a Christian minister is called upon to defend is the person of Jesus Christ. He is the only One to be presented. He is the only One who is to be lived. For Christ Himself is the Christian religion. The Gospel lies in Christ. Christ is the Good News. Other foundation can no man lay than that is laid, which is Jesus Christ. Let every man, therefore, take heed how he builds.

## NEWS IN BRIEF

### THE RUFUS W. AND KATHERINE McCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST, 1930

Subject—"The Place and Power of the Church Paper in the Christian Home."

Length—Not over 3,000 words.

Time—All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Board of Christian Education, by Children's Day, June 8, 1930.

Eligible—Any minister or member of the Reformed Church in the United States.

Instructions—(1) Sign essay with an assumed name, giving correct name and address on a separate sheet.

(2) Use one side of the paper only.

(3) Manuscripts, as far as possible, should be typewritten.

(4) Writers are asked to remember that plans or experiences which have actually proved fruitful are of more value than theories which have not been tried.

Prizes—First Prize—\$100

Second Prize—\$50

### CHANGE OF ADDRESS

Rev. E. Fledderjohann from Bucyrus, Ohio, to 2654 Jackson Blvd., Chicago, Ill.

Rev. H. F. Fogleman from 105 E. Delaware Place, to 520 N. Michigan Ave., Chicago, Ill.

Rev. H. G. Snyder from Landisburg, Pa., to Middleburg, Pa.

Rev. Wm. H. Snyder from Stoyestown, Pa., to 29 S. Front St., St. Clair, Pa.

It is to be hoped that the illness and death of the Superintendent will not de-

crease the Christmas gifts for Bethany Home.

Christmas offerings for St. Paul's Orphans' Home for Zion's Church, Greenville, Pa., Rev. Paul J. Dundore, pastor, exceed \$1,200.

Our friend, Mrs. W. J. Shook, of New Bethlehem, Pa., in renewing her "Messenger" subscription kindly writes: "I have been a reader of the 'Messenger' for 50 years and I feel I would not like to do without it."

A cherished friend in Cloe, Pa., certainly must class the "Messenger" among the best reading matter procurable, because he writes: "I certainly enjoy the 'Messenger' and read every number from cover to cover."

Miss Sue E. Willard, of Latrobe, Pa., presented to Christ Church, Rev. Ralph E. Hartman, pastor, a beautiful silk Christian flag and complete outfit, as a memorial to her father and mother. This is a beautiful thing to do.

"The Reminder" of St. Peter's Church, Zelienople, Pa., Dr. J. H. String, pastor, is kind enough to say: "Every member should have the 'Reformed Church Messenger', a good paper to come into your home every week. The pastor will be glad to send in your subscription."

Reading of our efforts to send contributions to Miss Agnes Wolfe, towards her salary for teaching in the Bowling Green, Ky., Academy, Spencer Wenger, Egypt, Pa., thoughtfully sends us \$5, which brings the total amount of our contributions for 1929 up to \$199.50.

Mrs. C. Harry Kehm, of Bethany Or-

phans' Home, wishes, through the "Messenger," to thank very sincerely the multitude of friends who have expressed their sympathy and sorrow so graciously in the great bereavement which has come to her and her children and to the Bethany Home, through the death of Mr. Kehm.

Talking about Christmas gifts, we feel we cannot too highly commend the faithful pastor who gave a subscription to the "Messenger" to the leaders in the various activities of his congregation, who have not been getting the Church paper. Wise leaders know what it means to have their co-workers informed about what the Church is doing and about what the Church ought to do.

In Grace Church, Washington, D. C., the pulpit was occupied on Sunday morning, Dec. 22 by Dr. J. Rauch Stein, who preached an appropriate sermon for the season on the Symbolism of the Bible Christmas Story. Dr. H. H. Ranek, the pastor, is rapidly convalescing and expects to take charge of the pastoral work again early in January.

Many commendations have been made on the Christmas Dawn service held in Trinity Church, Baltimore, Md., Rev. Charles A. Bushong, pastor. The many friends who came to worship and sing their appreciation for the Saviour on the anniversary of His birth, greatly enjoyed the homage along with the members. An artistic program was distributed at the service.

A meeting of the Executive Committee of West Susquehanna Classis at the parsonage at Lewisburg, Pa., will be held Jan.



## CIRCULATION SPARKS

After the editor turned in to the compositor his editorials, articles, news, etc., all marked "Must Go," there was little space in the last few issues for Circulation News.

Well, that's all right. All the cheering in the world will never put over any circulation touch-down if there isn't plenty of real material in the pages. We may help induce some people to look at the "Messenger" but if they don't find the "Messenger" worth looking at, it's another case of love's labor lost.

\* \* \*

These two heartening experiences are worth broadcasting:

"It has been a source of personal regret that there are not more copies of the 'Messenger' coming into this parish. I know it will do the leaders of the various societies of the congregation good. So I wish to make a Christmas gift of a year's subscription to the vice-president of the Consistory, and the heads of four of our organizations. I enclose my check for \$12.50 to cover the gift."

Many thanks, Brother! Your loyalty is gratefully appreciated. We sincerely trust that the increased interest in the program of the Church on the part of the recipients of your generosity will vindicate your personal valuation of the 'Messenger' as an educational factor and indispensable help to the greater efficiency of every organization of the Church.

\* \* \*

"Enthusiasm is contagious." This layman evidently responded to his pastor's zeal for the Church paper. We quote from the pastor's letter:

"After Church, one of our fine men came to me, handed me a ten dollar bill and said, 'Send the "Messenger" to four or five families you believe will enjoy it.'"

Our thanks and appreciation are extended to this brother, whose name we do not know. "Thank you!" May the members of your tribe increase. Interest like yours cheers the hearts of both pastor and editor.

\* \* \*

We will feature in forthcoming issues a number of helpful and interesting incidents connected with Church Paper Day.

We trust their recital will stimulate additional interest and effort toward an increased circulation.

11, 9.30 A. M., to transact the following items: (1) To dissolve the pastoral relations now existing between the Rev. Wilbur W. Moyer and the Boalsburg Charge. (2) To dismiss Rev. Mr. Moyer to Lehigh Classis, Eastern Synod. (3) To appoint a Committee of Supply for the Boalsburg Charge. Rev. Mr. Moyer has accepted the call to the Mahoning Charge, Lehigh Co.

In St. John's Church, Chambersburg, Pa., Rev. W. R. Gobrecht, pastor, a Christmas pageant, "The Star Leads On," was ably and effectively rendered on Sunday evening, Dec. 22. On the morning of that day the pastor preached on the theme, "The World's Need of a Saviour." The Christmas exercises by the various departments of the Sunday School were rendered on Christmas evening at 6 o'clock. The total offering for the Hoffman Orphanage was \$344. The W. M. S. Thank Offering this year was approximately \$70.

In St. Andrew's Church, Phila., Pa., Dr. Albert G. Peters, pastor, the Christmas service of the Children's Division was held on the morning of Dec. 22, and the White Gift Christmas service in the evening. The total offering for Apportionment, Bethany Orphans' Home, Charity and Current Expenses was \$179.65. The organizations of the congregation recently conducted a bazaar at which \$228.56 was realized. On New Year's Eve this Church had its annual congregational meeting, a Church School social and a Watch Night service.

In the Stoyestown, Pa., Charge, Rev. Wm. H. Snyder, pastor, the first Father and Son banquet was held Tuesday evening, Nov. 26. 144 gathered in the social hall of the I. O. O. F. to partake of the fine banquet. Prof. Jacob M. Burkey, former superintendent of the Somerset schools, delivered the address. Holy Communion, celebrated throughout the charge, was well attended. The full Apportionment of 7/12ths has been paid by the Friedens and Mt. Tabor congregations. The new Apportionment of \$1,489 for 1930 was accepted.

At Marion, Pa., Rev. J. C. Sanders, pastor, both Sunday Schools rendered Christmas programs of a high order. Offerings for Hoffman Orphanage were as follows: Marion, \$98.63; Grindstone Hill, \$30.06; total, \$128.69. An the annual Thank Offering service of the Missionary organizations of Heidelberg Church, Marion, a pageant was given by the women and a playlet by the Mission Band. Total offering was \$114.54. The parsonage folks

were gladdened by many tokens of thoughtfulness and goodwill from both Churches during the holiday season.

In Latrobe, Pa., on Sunday evening, Dec. 15, Rev. Ralph E. Hartman, pastor, dedicated the services to the significance of the Christian flag. A beautiful regulation Christian flag was presented in the memory of John Willard by his daughter, Miss Sue Willard. Several years ago Miss Willard gave a memorial window for her mother. It is an interesting coincidence that the man who conceived the idea of the Christian flag was the first recorded member of the Cradle Roll in the Christian Church, while Miss Willard is Cradle Roll superintendent in the Church School. Mr. Philip McClement made an impressive presentation speech on behalf of the donor, giving an intimate resume of the life of Mr. Willard and his unflinching devotion to the Church.

The S. S. of Trinity Church, Freemansburg, Pa., Rev. S. L. Messinger, D.D., pastor, held its Christmas festival on Sunday evening, Dec. 22. A crowded house witnessed the beautiful pageant, "While Shepherds Watched," masterfully staged by Mrs. Joseph A. Wagner, and most effectively rendered by members of the school. The singing of Master Ario Mitman and Supt. Lester L. Henn were highly appreciated specials in the program of song. Miss Mildred I. Mitman, pianist, received an envelope containing a gift of money, and the pastor was presented with the handsome gift of \$65. The offerings for

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Bethany Orphans' Home amounted to \$40. Seven new members have just been added to the Church membership by renewal of profession.

Any young people interested in international friendship and world peace, as all young people should be, ought not to forget the Prize Essay Contest (the Zelah

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Van Loon Award) which is open to any young person from 14 to 19 years of age, inclusive. There are 33 prizes, from \$3 to \$10, for the best essays on "Christ and World Friendship." The contest closes Jan. 15, 1931. Write for information to the Committee on World Friendship Among Young People, 105 E. 22nd St., New York.

Our cover page is adorned with a picture of the attractive and worshipful chancel of St. John's Church, Williamsport, Pa., the Rev. Wm. C. Rittenhouse, pastor. Copies of this, beautifully printed on fine cardboard, can be secured from Mr. Rittenhouse for 25 cents. It has been suggested that this picture is especially appropriate as a gift to shut-ins and those in trouble or illness.

In St. David's Pa., Charge, Rev. Stanley C. Baker, pastor, David's Sunday School held its annual Christmas service on Dec. 22 at 7 P. M. The service consisted of the cantata, "In David's Royal City," and a pantomime, "The Holy City." Offering for Bethany Orphans' Home, \$34.25. The young people of David's Church and of the Churches of other denominations in the community presented the pastor with a fine chime clock in recognition of his interest in the young people. In Zion's congregation, the annual Christmas service was held on Sunday morning, Dec. 22, with a substantial offering for Bethany Orphans' Home. Ministerial Relief Day was observed in both congregations of the charge on Nov. 24, with offerings for the Sustentation Fund.

In St. John's Church, Johnstown, Pa., Rev. J. Harvey Mickley, D.D., pastor, the Sunday School and congregation held their annual Christmas service Dec. 22 in charge of Superintendent Heslop of the Main School, and Miss Nora G. Mickley of the Primary Department, assisted by the choir and orchestra. It was one of the best rendered and largely attended services in the history of the congregation. The auditorium was tastefully decorated by a committee in charge of Mr. Waldo F. Trefts. The offering for St. Paul's Orphans' Home amounted to \$468, with more to follow. The congregation held the early service Christmas morning, as it has been doing for the past 20 years, and it was well attended. From Jan. 6-11, the week of Prayer will be observed with union meetings under the leadership of Dr. Charles Goodell.

"Town and Country," Pennsburg, Pa., pays the following tribute: "The death of Rev. C. Harry Kehm, superintendent of Bethany Orphans' Home, Womelsdorf, was a shock to Church workers in the East. But the blow was not nearly as keenly felt anywhere as by the several hundred kiddies of the Home who knew Mr. Kehm as the only father they had. Particularly pathetic was his passing just before the Christmas season when these little hearts needed his influence to bring them joy. Mr. Kehm had a host of friends in this section. In recent years he attended most of the public activities of the East Greenville public schools, where his son is a teacher. Shortly after preaching a sermon in the New Goshenhoppen Church, East Greenville, the orphans' friend was stricken with what proved to be his fatal illness."

On Sunday evening, Dec. 1, the W. M. S. and G. M. G. of Grace Church, Shippensburg, Pa., Rev. H. D. Althouse, pastor, held their Thank Offering service. The pageant, "Thankfulness All the Year Round" was given by the G. M. G. The offering of the G. M. G. was \$15.50, and the offering of the W. M. S. was \$142.50. The fourth Leadership Training School of Shippensburg and Vicinity came to a close Monday evening, Nov. 25. Rev. H. D. Althouse was dean of the school. The instructors and courses were as follows: Dr. Jennie Strevig, associate prof. of Bible, Wilson College, taught "Missionary Ma-

terials and Methods"; Miss Katherine P. Young, instructor of the Spoken Word, Wilson College, taught "Dramatization and Pageantry"; Rev. Wm. H. Galbreath, pastor of the Presbyterian Church, taught "The New Testament." 58 students were registered. Another school is to be held in the spring.

First Church, Easton, Pa., held its annual Christmas festival under the direction of Charles K. Weaver, superintendent; Donald G. Laubach, associate, with M. S. Lippincott in charge of music, and Charles Maddock, organist. An excellent program was presented by the cradle roll and beginners' department under the direction of Mrs. G. R. Waterbor and Miss Sara Snyder. The primary department program was under the direction of Mrs. Milton Dalrymple and Mrs. Thomas Arnold; the junior department under the direction of Thomas Arnold and G. R. Hillegass; and the intermediate department, assisted by a number of the teachers, presented the pageant, "O Worship the King," under the direction of Mrs. Milton Dalrymple, assisted by Miss Anna Boerstler and G. R. Hillegass. The large offering will be sent to Bethany Orphans' Home. The auditorium, which has seen a number of Christmas services since Colonial days, was packed to the doors.

The carillon of bells for the new Trinity Church, Phila., Pa., Rev. Purd E. Deitz, pastor, which was presented by Mr. and Mrs. Henry P. Schneider, were played for the first time on Christmas Eve by Melvin C. Corbett, carillonneur of St. James Episcopal Church, Danbury, Conn. The program was as follows: At 6 P. M., "Silent Night, Holy Night"; 7 P. M., "Watchman, Tell Us of the Night," "Angels from the Realms of Glory," Carols—"One Fair Morn," Provencal, "Good Christian Men, Rejoice Today," "Hark, the Herald Angels Sing," "O Come, All Ye Faithful," "Joy to the World, the Lord is Come"; 11:45 P. M., "It Came Upon the Midnight Clear," "Noel," French Carol, "Once in Royal David's City," "Holy Night, Silent Night," Quarters, and Hour of 12. These bells, the largest of which weighs 3,000 pounds, were manufactured by the century old firm of Meneely & Co., of Watervliet, N. Y.

St. Peter's Church, Allentown, Pa., Rev. E. Wilbur Kriebel, pastor, celebrated the Christmas season with appropriate services. The Junior and the Intermediate Departments of the Sunday School, assisted by the Junior and Senior Choirs, rendered their Christmas service Sunday evening, Dec. 22. This was the first appearance of the Junior Choir. The Primary and the Beginners' Departments gave their recitations and exercises at the main Christmas festival, Christmas Eve. The offering of \$60 was given to Bethany Orphans' Home. A further donation to Bethany was made on Wednesday, Dec. 18, when 75 packages, containing toys and useful articles, were given in connection with the Christmas party of the Women's League, the main feature of which was a playlet, "Christmas on the Grassville Limited." Christmas Eve the Senior Choir serenaded the shut-ins and the members of the Consistory. Sunday, Dec. 15, the first anniversary of the pastor in the charge was marked by the gift of a bouquet of beautiful chrysanthemums to the pastor and his family, and by the presence of large congregations at all services.

In Christ Church, Phila., Pa., Rev. A. R. Tosh, pastor, a Christmas morning service was held at 7.30. Just prior to this service a select choir of young people sang popular Christmas carols from the pavement at the entrance to the Church. The S. S. festival was held on Friday evening, Dec. 27. A committee of young people had charge of the Christmas program and decorations. The little children presented the Christmas story in pageant form. On Sunday morning, Dec. 29, the Rev. Peter

Lovie, a graduate of Aberdeen University, Scotland, at present a post-graduate student in a fellowship course at Union Theological Seminary, preached the morning sermon, and James R. Stein, home from Union Seminary for a Christmas vacation, briefly addressed the Sunday School. Gifts in gold were presented to the pastor and to Dr. Stuart C. Runkle, who has served as superintendent for a continuous period of 29 years. The Christmas offerings of the Church and Sunday School were given for Bethany Orphans' Home.

In Grace Church, Sharpsville, Pa., Rev. G. P. Fisher, pastor, the closing months of the year were busy ones, but the fruits of labor were encouraging in many ways. Home Mission Day was observed and a special offering received for the Dewey Ave. Mission. Father and Son week was featured by a banquet on Friday evening. Addresses were made by several men and Rev. Mr. McCartney, of Sharon. A special service was held in the evening, Nov. 17. The Every Member Canvass was made with the usual encouraging results. Apportionment was paid in full to Dec. 31. The Friendship Class held its annual bazaar Dec. 13. "Messenger" Day was observed and a plea made for an enlarged subscription list. The special Christmas program was rendered Dec. 22 to a large congregation. The service was the best of many years. The congregation is co-operating with the Visitation Evangelism campaign of Sharon and Sharpsville, under the leadership of Dr. Earl Kernahan, Jan. 5-25. The annual congregational meeting will be held Jan. 6 in the evening.

In the Shrewsburg, Pa., Charge, Rev. C. M. Mitzell, pastor, Church Paper Day was observed Dec. 1. Holy Communion was observed in the 4 Churches Dec. 8. All the classes and organizations have re-organized for 1930. The 8 organized classes of St. Paul held a social in Zwingle Hall Dec. 18. Auditing committees audited all accounts and found substantial balances everywhere. Bethany and St. Paul paid their Apportionments in full, while Bethlehem and St. John came closer than for some time. Christmas cantatas were given at Bethlehem and St. John Dec. 22 and 26. Bethany held a special service on Dec. 25. Carol services were held at Bethany and St. Paul on Sunday evenings, Dec. 22 and 29. The S. S. of St. Paul sent a box of Christmas gifts to the orphanage at Littlestown, while the C. E. Society sent a box to the poor children of York. The pastor and family were remembered with many beautiful and substantial gifts.

The attractive picture which appears on the cover page of the "Messenger" this week has been beautifully printed in sepia on fine cardboard, and copies can be secured for 25 cents from the pastor of St. John's Church, Rev. W. C. Rittenhouse, 701 Packer street, Williamsport, Pa.

The Freeburg, Pa., Charge, Rev. Wm. S. Gerhard, pastor, was represented by eight young people at the Young Peoples' Regional Conference held at Lewistown recently, under the auspices of the Penna. State Sabbath School Association. The young people returned very much enthused and inspired and following the modern pedagogical principle that impression should be followed by expression, the 4 from Freeburg were given the opportunity to have charge of the worship part of the service on Sunday evening, Nov. 24, and a most impressive service was held. The 4 young women who rendered this service were Mary Ellen Miller, Clara Moyer, Katharine Kauffman and Mary Kerstetter. The theme was "Freeburg's Need—Christ." The specific themes discussed by the young ladies were, "Christ in the Home," "Christ in the Country," "Christ in Education," and "Christ in Government," and between each discussion the congregation sang a stanza of the hymn, "Jesus Calls Us O'er the Tumult." The



pastor followed with an address on the same theme, based on Philippians 4:19. It was a most impressive service.

The practically new St. Paul's Church, Stoyestown, Pa., Rev. William H. Snyder, pastor, was rededicated to the worship of God, Sunday, Nov. 24, at a total cost of \$16,000. The total debt was canceled by monies made up previous to and on the day of dedication, with a balance of about \$5,000, of this balance the Church has a note of almost \$1,300, the same to be applied to the defraying of the debt as also a prospect of \$1,000 to be received from the Steinbaugh estate. The day of dedication was one of beauty and grace, and was also brought to a splendid opening by a week of service beginning on the previous Lord's Day. These ministers gave of the best that was in them to the satisfaction and helpfulness of the nightly increasing audiences: Revs. Frank Wetzel, of Akron, O., and Fred D. Wentzel, of Phila., Pa. Sunday, Nov. 17, and then respectively each night, save Saturday, Revs. H. D. Gress, E. D. Lantz, L. N. Wilson, H. L. Logsdon, D. Snyder Stephens and J. A. Brosius, of the local Lutheran Church; Dr. Geo. L. Roth and Dr. A. E. Truxal. On Sunday, the 24th, the pastor spoke the dedicatorial services at 10.30 A. M. to a large and appreciated audience. The sermon was preached by our friend, Mr. Joseph Wise, treasurer of the Board of Home Missions. His message made a lasting impression. The task of asking the members and friends for their contributions to this big cause was made very easy by their readiness in giving. Within a short time there was recorded the sum of \$1,434; of this amount about \$700 was in cash. The evening worship was largely attended. The speakers were Mr. Joseph S. Wise and Rev. Frank Wetzel. The good people of our Stoyestown Church now have a beautiful up-to-date edifice, with a very beautiful auditorium and social hall on the first floor. To appreciate the beauty of this Church can only be by seeing it. Many are the expressions as to its fineness and up-to-dateness from people who came from far and near.

In Christ Church, Bethlehem, Pa., Rev. W. H. Bollman, pastor, the Bazaar and Bake sale conducted by the Ladies' Aid Society was held Dec. 4. Dinner and supper were served, and refreshments were procurable at any time during the day. A "fish pond," in charge of the young people, was a new feature. The Mothers' Club is the most recently organized department of the Church and is composed of those mothers who have children in the Beginners' Dept. Mrs. Darwin Walters

is the superintendent. The organization at present is planning to beautify and improve the Beginners' room, and to raise funds, held a rummage sale in a section which gave the more needy of the city an opportunity to purchase good, warm clothing at a fraction of its value. Approximately 900 attended Church services Dec. 8. About 500 were present in the evening to hear the great Advent Cantata with accompanying orchestra, "Sleepers Awake" by Bach. This was the 4th rendition by the choir, the first being on Dec. 5, 1907. It has been given each time under the direction of the organist and choir-master, David Griffith Samuels. The unique Candle Light and Carol service was again held Dec. 22. The special service was a beautiful doorway into Christmas Week, and is conducted annually. The Intermediate Society is one of the most active organizations of the Church. For the first 6 months of this year their Friendship Circle of 25 remained unbroken. They recently sent a gift of \$25 to Miss Minerva Weil, missionary in China, to be used in her work as she sees fit. They are planning to fill and to take a Christmas basket to a needy family. Caroling early on Christmas morning is another beautiful custom in which these Christian Endeavorers will participate.

In the First Church, Bellaire, O., Rev. Daniel Gress, pastor, the annual Thank Offering service of the W. M. S. was held on Sunday evening, Dec. 1, Rev. E. H. Zaugg, Ph.D., professor of Religious Education in Heidelberg College, gave a very fine address. The speaker was a missionary in Japan for 21 years, and told of the religion and the customs of the people, and the progress of the Christian religion, and of many interesting occurrences during his work there. The offering was nearly \$100. The Senior G. M. G. presented a fine pageant on the evening of Dec. 8, entitled "The Heroine of Ava," or "Mrs. Judson, Wife of the Pioneer Missionary in Burmah." There was a large attendance and a Thank Offering of \$60. A Christmas song service was given on Sunday evening, Dec. 22; W. C. A. Kompart directed the choir of some 20 voices. It was pronounced by all as exceptionally fine. Some 25 members of the Sunday School and congregation sang carols on Christmas Eve to the aged and shut-in both in Bellaire and in Shadyside. A Christmas service by the Sunday School was held on Christmas evening. A fine program was presented to a large audience. Miss Margaret Yocum and Miss Emma Biehl had the service in charge, which was entitled "The Shepherds of Judea." Many gifts were given,

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among them was a check from the Friendly class of the Sunday School for \$100 to the Church Building Fund. Also a \$10 gift by Mrs. H. D. Moore's class, and a \$10 gift by Mrs. Springer's class to the Building Fund. The Ladies' Aid Society presented Rev. Mr. and Mrs. Cress with an envelope well filled with gold. The King's Business Bible Class presented their teacher, Mrs. Daniel Gress, with a gold piece of large denomination, and other useful gifts. It was truly a Merry Christmas for all. A helpful and enjoyable S. S. Institute and Training School was held for 5 weeks, 10 sessions in all. There were 40 enrolled, and nearly all received international credits.

HOME AND YOUNG FOLKS

The Family Altar

By the Rev. John C. Gekeler

HELP FOR THE WEEK JANUARY 6-12

Practical Thought: "This is my beloved Son, in whom I am well pleased."

Memory Hymn: "Great God, We Sing That Mighty Hand."

Monday—John the Baptist, Matt. 3:1-12.

Sin assails every man born into the world. Jesus, the Son of God, was no exception to that rule. He was an exception in that He did not yield to the allurements of sin. For every other mother's son (and daughter) the message of John the Baptist is pertinent; Repent ye. Nor was John, the message-bearer, an exception. He was conscious of his inferiority to Messiah: "Whose shoes I am not worthy to bear." There was pole-wide difference in the baptism of John and Jesus: the one was by water, the other by the Holy Spirit; one was symbolic of the reality of the other. Shall we not heed John's call and repent of our sins that we may be baptized with Jesus' baptism?

Prayer: Reveal to us the heinousness of our sin, O Christ, that we may loathe and turn from it to receive from Thee cleansing. Amen.

Tuesday—The Baptism of Jesus.

Matt. 3:13-17.

John's work together with the baptism proclaimed by him was preparatory to the Kingdom of God. Those who would identify themselves with that Kingdom accepted John's teaching and his baptism, which meant a renouncement of all sin, personal and otherwise. Jesus, of whom the angel said, He shall save His people from their sins, would surely renounce sin in the abstract even though He had no personal sins. His acceptance of John's baptism was an act of identification with the Kingdom proclaimed. He would work



to establish that Kingdom and to remove sin from men. He placed Himself alongside of John who was sent to baptize in the fulfillment "of all righteousness." He becomes thus an example for us. When Jesus had thus taken upon Himself to "fulfill all righteousness," there came the Father's voice in recognition: "My Son . . . I am well pleased."

**Prayer:** Dear Jesus, we bless Thee that Thou wast willing to stand alongside of us in our need. May we stand with Thee and for Thee against all wrong. Amen.

#### Wednesday—The Temptation in the Wilderness. Matt. 4:1-11.

In the high exaltation of the Spirit Jesus left Jordan upon being baptized. His soul was filled with the supreme task before Him of planting God's reign among men. He had renounced all compromise with wrong when he dedicated Himself to "all righteousness." How shall that righteousness be brought to pass? How shall the Kingdom of His Father be established? The problems were not easy of solution. Jesus steadily refused to place secondary things first. He would not permit the physical to crowd out the spiritual. Nor would He ignore the reasonable precautions and jeopardize health and life, so presuming upon God. Not even to gain the sway over men's hearts would He compromise. He would obey and trust and worship God at whatever cost. Thus He fought the battle which each must fight. Thus He points the way to victory that each may tread. He was tempted but He did not sin.

**Prayer:** In deepest wonder and gratitude we bow before Thee, dear Jesus. We wonder at the fight against sin that Thou didst meet. We bless Thee for winning the battle and pointing the way for us. Strengthen our will to do the right against all temptations. Amen.

#### Thursday—How to Meet Temptation. Matt. 26:33-46.

Yesterday we saw Jesus meeting temptation with a staunch reliance upon God's Word with which His mind was saturated. In our present reading Peter is prepared for the hour of temptation by the warning of Jesus. Alas, he paid no heed to it, and so fell. The mind occupied with truth offers resistance to evil. Then follows for Jesus a renewal of the combat. In different form than that met in the wilderness the temptation to compromise with sin came to Him. In each instance the temptation was to escape doing the Father's will, to accomplish the purpose in some other way. The sacrifice of the cross was, as Jesus later showed, a part of the Father's plan. Jesus' final reply was, "nevertheless not as I will, but as Thou wilt . . . Thy will be done." The mind occupied with the truth, the will fortified by prayer; this is the way to meet temptation.

**Prayer:** O Christ, we would learn from Thee how to meet temptation. May there be the firm will to do the right, even to the extent of suffering sooner than do wrong. Give to us the victory over every sin. Amen.

#### Friday—The Cause of Failure. Luke 22:54-62.

Peter had been warned in all loving kindness. This should have put him on guard. But he became pre-occupied in mind. He was thinking of what might happen to himself if it were known that he was a follower of the Man being examined by the priests. In comparison to that the truth was a worthless thing to be cast aside. It may not be said that Peter ceased to love Jesus. The trouble was that he thought too much of Peter. He ceased to pray and to rely upon God. "Let him that thinketh he standeth take heed lest he fall." When Nelson, the English admiral, was asked by his friend to hide

the stars on his uniform in battle lest sharpshooters succeed in hitting him, he said, "No; in honor I got them, in honor I will wear them, in honor I will die with them, if need be." The sun glittering on the stars made him a mark for the sharpshooters. To hide under a cloak of compromise our allegiance to Jesus would be cowardly.

**Prayer:** Grant us the courage to stand in the open for Thee, dear Lord. Deliver us from the fear of man. May we never be ashamed to own Thee as our Lord and Saviour. Amen.

#### Saturday—The Way to Victory. James 4:1-10.

James shows that one part of the secret of failure lies in wrong motives, and in failure to rely upon the grace of God. That is a negative way of pointing out the way to victory. It reiterates what we learned concerning Peter's failure. "But He giveth grace." Through that grace we may escape temptation and sin. Through it also we will obtain success in venturing forth for God. Reliance upon that grace is one way of submitting to God. A quaint old Puritan proverb still is useful in our fight with sin: "If you don't want to traffic with the devil keep out of his shop." It has also suggestively been said, "The devil is a farmer who has many hired hands. He does most of his farming by night. The danger period of a young person's life is the space between sunset and bed."

**Prayer:** Plant within us, dear Master, a great fear of sin. May we run from temptation. Thou art our Refuge. Purify our minds and hearts that we may be fit companions for all who love righteousness. Amen.

#### Sunday—Sin Confessed and Forgiven. Psalm 32:1-7.

Gipsy Smith has strikingly put the truth about repentance thus: "It is putting your hand on your heart and getting hold of the thing that has been your curse, the enslaving passion, the captivity, the predominating force in your existence, the blackening thing, the hellish thing, the damning thing of your soul and dragging it out by the hair of the head and saying, 'There, Lord Jesus, that is it, and I will die before I commit it again. I turn from it now, and forever!'" When such repentance and confession is made sincerely, we have every assurance that the forgiveness is sure.

**Prayer:** We praise Thee, O God, for the hope of eternity and for the assurance of sin forgiven. May songs of praise awake within our hearts. Amen.

Have you heard of the Scotchman who sat up all night to watch his wife's vanishing cream?

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

#### THE MESSAGES OF THE DAYS

**Text:** Psalm 19:2, "Day unto day uttereth speech, And night unto night sheweth knowledge."

As we have come into another New Year we ought to listen to the messages which the days bring us. The writer of this psalm tells us that the days talk together, but we must be very sharp to catch their messages. This author goes on to explain:

"There is no speech nor language;  
Their voice is not heard."

They seem to speak a sign language, and you must try to learn their signs so as to understand their messages.

As one poet, Horatio Nelson Powers, tells us:

"A Flower unblown: a Book unread:  
A Tree with fruit unharvested:  
A Path untrod: a House whose rooms  
Lack yet the heart's divine perfumes:  
A Landscape whose wide border lies  
In silent shade 'neath silent skies:  
A wondrous Fountain yet unsealed:  
A Casket with its gifts concealed:—  
This is the Year that for you waits  
Beyond Tomorrow's mystic gates."

We have come through those mystic gates; we have entered the New Year; we must listen to the messages of the days so that we may make the most of this year and prepare ourselves for better things to come.

Yesterday, Today, and Tomorrow had a convention on New Year's Eve at midnight. It might be called a Watch Night Service. Someone who saw them has given this description of them: "Yesterday was an old man with long, grey hair, and he bent over a long roll of paper on which he wrote with an iron pen. Today stood alert with eyes wide open and carried a watch in one hand, and beat time with the other. Tomorrow was a little child, and his eyes were closed and in his hand he carried a rosebud."

And this reporter goes on to tell us the messages of the days, for there are only three days, Yesterday, Today, and Tomorrow. Yesterday said, "I am Lord of the Past. All men that have ever lived have come under my sway. Every deed they have done, every word they have spoken is recorded in my book. Men may forget me, but they cannot escape me, for I know all their secrets. Their best and their worst are all recorded here."

"No," said Today, "you do not know what Today can bring forth. I present a new chance every minute to everybody. With you are the dead, but within me are the living. I am Lord of the Present. Every moment I beat time with the heart beats of all that live. I can see clearly, and where I am it is always light. Men are always glad to see Today."

"Yes, but gladder still because they hope for me," cried little Tomorrow. "What they regret because it was done badly yesterday, what they cannot finish today, they still hope to make good tomorrow. It is that, that keeps them alive with hope. I renew the race with my coming. I carry secrets that even Yesterday does not know. Today is measured by moments. No man can measure me, and yet I am always young. I am the true secret known only to God."

Then Yesterday lifted his eyes, and behold, they were sightless. "I bring man," said he, "the gift of forgetfulness. He could not enjoy the present if he could not forget much of the past. I give him also a few leaves of memory, that out of my wisdom he may be wise to avoid the pitfalls where he has once fallen."

"And I," said Today, "bring man the gift of opportunity. He lives with me, and all the joy or sorrow that he has, he received of me. In my presence he decides every question, and I alone bring him knowledge. Even when he looks forward or backward I am the eyes through which he looks. If he can forget thee, old man, he will be at peace."

"And I," said Tomorrow, "bring him hope, so that he can endure you, Today, when you are not good to him. Though he cannot see me, yet I touch his hands and he knows I am near, and he is willing to wait for me. I do not live with him as you do, but for my sake he lifts up his eyes and looks out of the windows of his life and sees in the sunset the promise of another morning. When his eyes are on the far horizon he sees the boundary of my world. Every bud I send him, every spring that comes, every child that is born speaks for me to him of the life that is to come. I am stainless, therefore I inspire in him a love of purity."



From these messages we learn that the days are almost human, and even child-like. Each one wants to be the best and do the most. But all of them are good, and have an important part in our lives. Yesterday brings both memory and forgetfulness; Today brings life and opportunity; and Tomorrow crowns the present with hope and links our lives to eternity.

Our beloved American poet, Henry Wadsworth Longfellow, says in his "Psalm of Life":

"Trust no Future, howe'er pleasant;  
Let the dead Past bury its dead;  
Act, act, in the living Present,  
Heart within and God o'erhead."

We know that the past is gone, and gone forever; Yesterday is no more. As for Tomorrow, we never reach it. The future always lies before us beckoning us on into the unknown that lies beyond. Only Today is ours, and we ought to make the best and the most of it. And even in the present we can live only one moment at a time. Some unknown writer says:

"I have just a little minute,  
Only sixty seconds in it,  
Forced upon me, can't refuse it.  
Didn't seek it, didn't choose it,  
But it's up to me to use it.  
I must suffer if I abuse it;  
Just a tiny, little minute,  
But eternity is in it."

Over the gateway of the New Year is written the word "Opportunity," but we must not forget, as some one has said, that "the opportunity of a lifetime must be grasped during the lifetime of the opportunity, which is generally brief."

The little message found in the following lines is worthy to be cherished and practiced by all:

"Speak a shade more kindly than the year before,  
Pray a little oftener, love a little more;  
Cling a little closer to the Father's love:  
Then life below shall liker grow to life above."

May the Messages of the Days go with you throughout the year. If you catch their spirit it will help to make the year a blessed and prosperous one. Although a little belated, I add my wish for a Happy New Year to the many you have received from others. But whether the year will be a happy and blessed one or not will depend largely upon yourself. Suppose you try this recipe:

"Something each day—a smile;  
It is not much to give,  
And the little gifts of life  
Make sweet the days we live.  
The world has weary hearts  
That we can bless and cheer,  
And a smile for every day  
Makes sunshine all the year."

"Something each day—a word;  
We cannot know its power,  
It grows in fruitfulness  
As grows the gentle flower.  
It brings the sweetest peace  
Where all is dark and drear!  
For a kind word every day  
Makes pleasant all the year."

"Something each day—a deed  
Of kindness and of good,  
To link in closer bonds  
All human brotherhood.  
Oh, thus the Heavenly will  
We all may do while here;  
For a good deed every day  
Makes blessed all the year."

## Birthday Greetings

By Alliene S. De Chant

Your Birthday Lady knows no finer way for us 5,473 Birthday Club folks from Japan and China and from 363 villages,

towns and cities in 15 states of America, to open our New Year than to live by this code of World Friendship Ideals for Boys and Girls:

### World Friendship Ideals (For Boys and Girls)

1. We believe that nations should obey God's laws of right.
2. We believe that nations become truly great and honorable only by being just and unselfish.
3. We believe that Christian nations have special duties to other nations.
4. We believe that Christian friendship can overcome bad feeling between peoples of different colors and religions.
5. We believe that Christians who love their own country will work for good-will between nations.
6. We believe that men and women, boys and girls of all races and colors should be fair and just to one another.
7. We believe that all nations should work together for world peace.
8. We believe that all nations should settle their disputes and quarrels in a World Court of Justice or in other peaceful ways.
9. We believe that all nations should cut down their armies and navies and should stop making war.
10. We believe every one should work to stop war and we promise to do our part.—Committee on World Friendship Among Children, Federal Council of Churches.

## KEYS

By Rose Brooks

Nancy Parker dragged her little steamer trunk out of her closet, where it had stood on end ever since it and she had arrived at Miss Walton's School, three months before.

"Are you as glad to go home as I am?" whispered Nancy, snapping back the two hasps. "Gracious, are you locked? Because if you are, goodness knows where your key is." Top bureau drawer? No. Little drawers in the desk? No.

Half an hour, and Nancy, having rummaged in every probable and impossible corner and cranny in her room, sat down on the unopened trunk in despair.

"Oh, well," she addressed her traveling companion, "you needn't be so grim about it. Lucky we don't start for another week. I just thought I'd drop in a few things here and there, as I came to them. I'll run down to the locksmith's now, while there's time."

Nancy slipped into her warm tweed coat and pulled a soft little brown hat over her auburn hair, which would twist into bright little curls like a baby's. Closing the door behind her, she hesitated in the hall.

"I suppose Peggy's key might fit, or Betty's, or someone's. No, I won't ask them one thing more than I have to." Nancy's brown eyes darkened unhappily, as she came to her decision, and, without further hesitation, she went quickly downstairs, out of the door, and started for the busy square two blocks away, where she had often noticed a tiny locksmith shop, its windows strewn with keys.

"I'm glad I didn't ask them," ran her

thoughts, as she hurried along. "I can't ask them anything. And I thought it was going to be the happiest place in the world—that's what I thought school was going to be. The first day I thought it was heaven. All the girls were friendly, but, almost right away, everything was queer. And now school is the one place I want to get away from. I'm out of everything, and not a girl cares, really, whether I'm alive or dead."

With this extreme and gloomy idea reached, Nancy realized she was in front of the window of many keys. Turning the door knob, to enter, she was greeted by a jangling bell, in response to which a gentle-faced old man poked his head in a door at the back of the shop and called pleasantly:

"Just one minute and I'll be there."

"His voice sounds as if he liked me, and I never saw him before," thought Nancy, instantly soothed by she knew not what.

"Just one minute," repeated the pleasant voice, and next minute a white-haired old man entered and gave her a smile of exactly the same quality as his voice.

"You look," said he, before Nancy had found her voice, "you look as if you were in trouble. Well, there's a key to every trouble; don't you know that?"

"Is he joking?" thought Nancy; but before she had time to decide, the old man went on.

"You take a look in my window, if you don't believe me," said he, still smiling that magic smile which made Nancy feel at once both very small and very friended. "You can't think some one of those keys isn't going to work magic for you?"

"I can't open my trunk," Nancy managed to say. "I want to go home, and I've lost my key."

"Nobody in this world ever lost the key to going home," said the old locksmith. "That's the one key I never have to duplicate."

"Oh, I mean," said Nancy, who by this time felt she had left her real self far behind and was an entirely new person come suddenly to life in an enchanted land. "I mean—"

"We know what you mean," said the old man. "The keys and I know what everybody means. We haven't lived our lives for nothing. Now you're one of the young ladies at Miss Walton's School, aren't you?"

"Yes," said Nancy, feeling inches taller and years older at that wonderful word, "young lady."

"I'm Nancy Parker. You don't know me, do you? I mean, how did you know?"

"One of my keys told me," said the old man. "I keep lots of them in the window, so they can get to know the passers-by. Then when anybody comes into the shop—well, you heard that loud bell, didn't you, when you opened the door?"

"Yes," said Nancy, sure that she was in the nicest world she had ever entered.

"That bell is good and loud, to drown out what the keys call to me. I hear them both—bell and keys. You heard only the bell, didn't you?"

Nancy had no reply for this, but her solemn little face suddenly lighted into a smile to match the locksmith's own.

"That's better," approved the locksmith. "Now we shall get on. Before we begin on business, I'm going to tell you a little story. 'Twon't take but a minute. 'Once upon a time a young lady, or a very little girl, I'm not sure which she was, left home for the first time in her life and traveled off to boarding school. She thought she was going to heaven, but the other young ladies, or very little girls, I'm not sure which they are, meant to be kind and friendly; but they soon forgot about her because she was so lonely and very shy. They're right nice young ladies, or very little girls—whichever you decide they are—only they're thoughtless and their pretty heads are chock-full of their own affairs. But there's a key to every

### PEN PRICKS

By John Andrew Holmes

Kindergarten science harmonizes with kindergarten religion, university science harmonizes with university religion, but university science cannot harmonize with kindergarten religion.



one of 'em. But to go on with my story. So my young lady finds, when her first vacation time comes, that she's pretty homesick and she drags out her trunk a week ahead of time and she can't open it. She has lost the key'."

"How'd you know?" gasped Nancy.  
"The keys told me," said the old man, waving toward his window. "But my story has a very happy ending. Shall I send up and get your trunk, Miss Parker?"  
"Why, yes," said Nancy, taken completely aback. "I mean, if you will, please."

The white-haired old locksmith opened his order book and took a pencil from his coat pocket. "'Miss Nancy Parker,' I think you said. I'll send up first thing after lunch."

"Thank you," said Nancy automatically, and made no move to go.

"You said it had a very happy ending," she said faintly.

"It has," the locksmith assured her. "Shall I tell you what it is, or would you rather find out for yourself?"

"I know you can fix my trunk," said Nancy. "It isn't that."

"Oh, no," agreed the locksmith. "It isn't that."

"You said," Nancy hesitated. "You said there was a key to every one of them—the girl's I mean."

"I mean the girls, too. There is. Maybe you don't know as much about keys as I do, not being a locksmith."

"No." And this time Nancy laughed outright. "Maybe I don't."

"Then you let an old locksmith tell you one or two secrets of his trade. Now trunks are obstinate things. Each must have its own key, and no other will do. But humans, in comparison to trunks—they're easy as A B C. Carry three keys on your key ring, and you'll unlock 'em all. You don't believe me?"

"Yes," said Nancy as trustingly as a very little girl. "I believe everything you say, but I don't understand anything you mean."

"I never had so nice a compliment," said the gentle old locksmith. "Will you remember the three keys, if I tell you?"

"I'll remember," promised Nancy.

"Will you use them, really use them, even if you find some locks a little rusty?"

"I'll use them," promised Nancy.

"The first key," said the locksmith, counting it off on his first finger, "is the most important. It's 'forget-yourself' key."

Nancy nodded, her brown eyes wide.

"The second key," said the old locksmith, counting it off on his middle finger, is 'do-the-other-person-a-kindness'."

"Oh!" said Nancy, light beginning to dawn.

"The third key," said the old locksmith, unbending his fourth finger, is 'find-out-what-interests-the-other-person - most.' You see the last two keys depend entirely on the first key."

"Oh!" said Nancy again, and, without another word, she smiled at the gentle old locksmith and turned and walked out of his door, leaving the bell jangling behind her.

Five days later, Nancy again opened the old locksmith's door, and again, above the bell's jangling, a pleasant voice called: "Just a minute and I'll be there. Just one minute."

"It's me! It's Nancy Parker!"

"You've got a brand new voice!" said the old locksmith, hurrying in. "Wasn't your trunk key satisfactory, Miss Parker?" Nancy thought the old locksmith's smile was even more magic than she remembered it.

"Trunk key?" she said. "Oh, that! They worked! Your three keys worked!"  
"They always work. Don't you lose them!"

"No," said Nancy, in the same happy voice, "and I told Miss Walton, 'cause she asked me why everything was sudden-

ly so different, and she said you were one of her best friends, too. She said you were a philosopher. Are you? Just what is one, anyway? I thought you were a locksmith."

"I like the 'too'," said the old locksmith. "Philosopher? Anybody can be one of those. I like being a locksmith better."

"So do I," said Nancy. "Lots better. And I'm going home tomorrow, and 'course I want to go home, 'cause you do want awfully to see your mother and father—"

"I knew that home key couldn't get lost—not by anyone," interrupted the old locksmith.

"But I want awfully to come back to school. It's just the way I always thought it was going to be, now, and the girls are so nice and jolly and I'm in everything. They didn't mean to leave me out—they say they thought I didn't like them!" In a sudden burst of mischief, she added:

"What did the keys in the window call to you, when I jangled the bell this time?"

"Can't you hear them for yourself, yet?" asked the old locksmith in mock surprise. "Why, they all sang out together, plain as day, 'Didn't we tell you she'd make that key story you told her come true?'"

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## Puzzle Box

### ANSWERS TO—HIDDEN WORD ANIMAL PUZZLE

1. Lion; 2. Puma; 3. Tiger; 4. Bison; 5. Monkey; 6. Hyena; 7. Baboon; 8. Leopard; 9. Giraffe; 10. Elephant.

### DOUBLE-TIED WORD CUBE, No. 3

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Across—1. A favorite fall flower; 2. To look with fixed gaze; 3. Subdues, makes gentle; 4. Raise or elevate; 5. Repose.

Down—The five words are the same as across. —A. M. S.

### A NEW YEAR'S GREETING

Here's to the years that are stretching ahead,

To the days that are blithesome and gay;  
May the joys of the old be the joys of the new,

And the sorrows fade gently away!

Mother—"Fighting again—don't you know that well-behaved children do not hit one another?"

Boy—"Yes. I thought Jack was well-behaved and hit him—but he was ill-behaved."—Nagle's *Lustige Welt*, Berlin.

## HOME EDUCATION

"The Child's First School is the Family"  
—Froebel

### TRAIN YOUR CHILD TO BE CALM, REASONABLE, HELPFUL

By Juliette Frazier

Mothers should feel it a very important part of the training of their children to make them calm, reasonable and helpful in emergencies and in case of accident. Even very young children have been known to show great presence of mind as a result of careful training.

I remember when the two children of my neighbor, Mrs. Blank, were quite small, she asked my advice with regard to their behavior on several occasions. Then one day when I was calling on her, it happened that a caterpillar was discovered on Marian's dress. Mrs. Blank screamed and made ineffectual dashes at the "horrid thing," and Marian howled like a Comanche. I scraped the caterpillar on to a piece of paper and threw it out of the window.

"Marian is so sensitive," said Mrs. Blank, proceeding to pet her daughter.

"Wouldn't it be better to have her sensible?" I asked smiling. "Though," I continued, "sensitivity is very desirable if developed in the right direction. Is Ted also afraid of insects?"

"Why, no; he is a boy," said Mrs. Blank.

"But if an insect is dangerous, will it show any respect to sex? If it is poisonous, will it not poison him as quickly as it will his sister?"

"Oh, but—it looks so ugly," replied Mrs. Blank.

"Well, does Ted like unpleasant-looking things any better than Marian? Excuse me, Mrs. Blank, I think the trouble is that Marian has found out that you expect her to shriek at the insect, and that you regard it as genteel and quite becoming to an embryo lady. Ted knows his playmates would laugh at him for such folly, and so he shows common sense."

At that moment I saw the caterpillar crawling back up the window ledge and called the child's attention to it. "See, Marian, what a lovely silky coat he has. He is so helpless, you could easily hurt him, if you were so cruel, but he could not hurt you. Come, touch him. Some day he will spin a cocoon and go to sleep in it until Mother Nature awakens him, and then he will find himself turned into a beautiful butterfly."

Marian was at once interested in the caterpillar, and she has never feared one since, but her training had encouraged a disposition to frantic screaming at sight of all creatures of this kind, and this caused her mother considerable mortification soon after.

There was a wedding at our church, by far the grandest wedding ever held in our town. We were all invited, and Mrs. Blank, beautifully gowned, occupied a front seat, with Marian, marvelously flounced and beribboned. In the very midst of the ceremony, Marian espied a beetle crawling up her sleeve. Instead of picking it off, or asking her mother to do so, she gave vent to unearthly yells, which startled everyone in the church, and momentarily halted the marriage ceremony.

Only a radical change in the method of training could change the habits of a child behaving in this way at seven, so that at thirteen she would display the presence of mind of a little girl I saw in the Yellowstone National Park last summer. She had been left to take charge of her little brother, a child of three years. They were standing upon a wide table-rock which overhung one of the natural hot springs, boiling some hundred feet below. The girl had been holding the child's hand but had let it go to run back a little way for her handkerchief which she had dropped. The child, meanwhile, walked towards the edge of the rock. The girl saw that to call or to pursue would insure his destruction. She grasped a small jar of candy which she had in her coat pocket, and shouting "Candy," poured its contents out on the

### THE PASTOR SAYS

By John Andrew Holmes

The gospel should be free enough and brave enough to speak above its breath in whatever society.



palm of her hand. The child paused and looked back. He was not six feet from destruction, but could not resist the laved sweets, and came skipping back to share them!

Here was a fine instance of presence of mind: self-control which repressed the dangerous call or pursuit; disciplined intelligence which took advantage of the

strongest impulse of the fugitive, in a flash argued out the dangers and probabilities of the case, and then acted on the instant when to delay but a moment would have been death.

"It is a fact that is being demonstrated by schools that have good kindergartens that children going through the kinder-

garten are better prepared to do the work of the early elementary grades than those who have not had this training."—W. F. Barr, Drake University, Des Moines, Ia.

If no kindergarten has been provided for your little children, try to awaken the community to the need. Write to the National Kindergarten Association, 8 West Fortieth Street, New York, for assistance.

## Woman's Missionary Society News

Miss Greta P. Hinkle, Editor

On Dec. 19, the G. M. G. of Trinity Church, Hanover, Pa., of which Mrs. J. Emory Renoll is the counselor, held a splendid Thank Offering service. On this occasion, the president and two former presidents were presented with Guild pins. This Guild has had a most successful year.

Miss Laura Siemsen, Peotone, Ill., writes, "The Rainbow Pageant proved very successful and we had a large audience. We were very happy that we had planned to give this particular pageant. In behalf of the girls I wish to thank you most heartily for your prompt attention and for helping us to make this service a success."

Leaflet of suggestions and references for Race Relations Sunday, Feb. 9, 1930, is now ready. It contains new ideas in unique, attractive folder with separate, removable leaflets of suggestions for ministers, superintendents, young people's societies, women's groups, mass meetings. Address Commission on the Church and Race Relations, Federal Council of Churches, 105 E. 22nd St., New York City. Price—5c each, \$3.50 per 100.

Recently the pageant, "Jesus Shall Reign," was given in the Evangelical Church at Leighton, Pa. Mrs. C. H. Wagner wrote: "We had a fine presentation of the pageant and were very happy with the results of the evening. The costumes answered every need and were much appreciated."

The hour with the Girls' Missionary Guild at the Institute of Juniata Classical W. M. S. held at Pavia, Nov. 2, was a genuine pleasure and a real inspiration. There were 14 young people present, representing 4 congregations. The worship service was in entire charge of the girls themselves and was conducted with marked reverence, even the fine selection of hymns spoke for the definite results of a systematic religious education. After the impressive worship service the leader announced the speaker who, in turn kept the meeting in the girls' hands, merely introducing her talk by telling the girls that all of life might be fairly well visioned by the interests of the present. By a few skillfully directed questions which were personal, not one of the girls was missed, they were led to talk easily and freely. They told just what their greatest interests were, launching very easily into discussion of their absorbing ambitions. On one point they all agreed, that we dare not wait for college days or any place in later life to begin preparations for these larger objectives; for the greater the ambition, the greater the need that the getting ready begin at once, in school, at home, under all commonplace conditions. The ideas expressed were, indeed, most intelligent, showing thought on the part of the girls and wise direction on the part of their leaders. The meeting closed with the singing of "Follow the Gleam," and we felt that we had had a very happy and profitable hour.

—Mrs. A. M. Krick.

**Child Labor Day**—Jan. 26 for Sunday Schools and Churches. In the years since Child Labor Day was first observed in 1907, the working children for whom the National Child Labor Committee was then seeking protection have become adults, many with children of their own. How much better chance will this new generation of children have than did their parents? There are no longer any states entirely lacking a compulsory school attendance law, as did 12 states then; the maximum age for compulsory attendance now varies from 14 to 18 years instead of from 12 to 16 years "if unemployed"; and the minimum school term averages somewhat longer now. But there are still 18 states where exemption from school attendance may be secured by children under 14 years, for various reasons, such as poverty or family need. Mining is no longer considered an occupation for children under 16 in this country. A generation ago only 3 states made the minimum age for work in mines as high as 16 years. There are still 3 states where there is no minimum age for work in factories except indirectly through the school laws; and 5 more where children may work in factories at 12 years or even younger, outside of school hours. But in 1907 only 29 states

kept children under 14 out of the factory and many of these granted liberal exemptions from the law. For children who go to work there has been a comparable improvement in working conditions through restriction of working hours and prohibition of night work. But in 11 states children under 16 may still work in factories after 7 P. M.; and in 12 states they may work more than 8 hours a day.

And what of the future? Shall another generation of burdened children struggle to maturity under the double handicap of curtailed schooling and premature industrialization? The White House Conference on Child Health and Protection called by President Hoover, to meet in 1930, gives rise to the hope that a new approach may be found. The wide scope of the conference offers the possibility of combining for the first time the various aspects of child welfare such as health, education, delinquency and child labor in a unified program acceptable to all the states. Any group wishing to present a timely program on Child Labor Day is invited to write for speakers, information, literature, posters, plays and photographs to the National Child Labor Committee, 215 Fourth Ave., New York City. An analysis of the child labor law in any state can be supplied.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

Dwight W. Morrow has formally announced that he would accept appointment as United States Senator from New Jersey as soon as the public obligations he has already assumed have been discharged, and that he would be a candidate for the Senate in the Republican primary in June.

After flying the South Atlantic from Seville, Spain, to Brazil in a non-stop flight, Lieut. Col. Tydeo Larre-Borges, of Uruguay, and Lieut. Leon Challe, of France, were forced down on the coast near Natal Dec. 17. The flight covered 3,600 miles. In the crash the latter was bruised and the plane demolished.

A consolidation of independent steel interests in the Middle West by which a \$350,000,000 company is created, ranking as the third largest in the country, has been announced in Cleveland and in New York. The consolidated unit will be known as the Republic Steel Corporation.

A blast entombs 59 miners at McAlester, Okla. Three injured were brought up and the rest all perished.

The complete membership of the American delegation to the naval conference at London in January has been announced at the State Department. Sixty-eight will attend, nearly 30 larger than had originally been contemplated. The increase was caused by the addition of clerks and stenographers. The delegation will sail from New York on the George Washington on January 10.

The Clyde ship Algonquin rammed the Bermuda liner Fort Victoria in a fog Dec. 18 at Ambrose Channel entrance. The 371 passengers were saved as S O S brought harbor aid. The Victoria went under, and there is little hope of recovering it.

President Hoover signed the bill recently passed by Congress, ratifying the Mellon-Berenger agreement for funding the war

debt of France to the United States. The war debts of Russia and Armenia are now the only ones remaining unsettled.

Two British fliers recently died in a crash in the desert on a distant flight. Their bodies were found in the wrecked plane by Arab horsemen in Tunis. Cape Town was their goal.

The resolution authorizing President Hoover to appoint a commission to study the situation in Haiti and make recommendations concerning American policies there was passed by an overwhelming vote in the House Dec. 18.

Any one uttering a word or a sound calculated to outrage the religious feelings or beliefs of another is liable to one year in prison under the terms of a blasphemy ordinance just made public in Palestine.

With marked simplicity Walter Evans Edge, the 38th American Ambassador to France, presented his credentials to the President of the French Republic Dec. 18.

George White Baxter, Governor of Wyoming when it was a territory and a veteran of a campaign against the Cheyenne Indians, died in New York City Dec. 18.

Mrs. Miles Poindexter, wife of former Senator from Washington and former Ambassador to Peru, died at Orange, Cal., Dec. 20. She had written a number of articles on the social life in the capital.

Emile Loubet, former President of the French Republic, died at his home at Montelimar, to which he retired in 1906. He was 91.

Without roll call or debate the Senate Dec. 20 passed the bill offered by Senator Swanson, for advancing Commander Richard E. Byrd to the rank of Rear Admiral on the retired list, in recognition of his work in the South Polar region.

Representative William Kirk Kaynor, of Springfield, Mass., and 4 companions were



killed at Bolling Field Dec. 20 in a crash at Washington. The passengers had started in the plane for their homes in New England for the holidays.

Eighty-nine persons were injured Dec. 20 in a panic caused by a stampede of 1,500 persons as smoke from a short circuit filled the cars of the B. M. T. subway train, East River, New York.

King George will open the five-power naval conference in person in the Royal Gallery of the House of Lords, and at the first session he will address the meeting in welcoming the delegates to London.

President Hoover has appointed a research council on social trends, headed by Wesley C. Mitchell, Professor of Economics at Columbia University, to direct an extensive survey into the every-day life of Americans and study the great changes that have taken place in it in recent years.

After more than 8 years of consideration the Interstate Commerce Commission Dec. 21 handed down its plan for the consolidation of the nation's railways into a series of systems, each to consist of a number of properties so grouped as to insure stability and profitable operation but preserving competition among the systems.

Consular visas for American citizens going to Sweden will not be required after Jan. 1, the Swedish foreign office has announced.

A blinding snowstorm wrecked an East-bound trans-continental air transport passenger plane at Indianapolis Dec. 22, causing the death of one man and the injury of two other passengers.

Radio listeners throughout the world will be able to hear King George's opening address at the historic five-power naval parley in the royal gallery of the House of Lords at 11 A. M., Greenwich time, on January 21.

Helen Wills, the tennis star, was married Dec. 23 to Frederick S. Moody, Jr., at Berkeley, Cal. Only the immediate families were present at the ceremony.

Less than 14% of Germany's 42,000,000 qualified voters Dec. 22 voted for Dr. Alfred Hugenberg's anti-Young plan bill. The results of the referendum showing a crushing defeat for those opposed to the Young plan of reparation. Gratification was expressed by Secretary of State Stimson over the support given the Young plan in the vote.

In the recent election Egypt's Nationalists won all but seven seats. The Wafd Party held 206 and the allied "Independents" 19 of 232 places. Thus the new government of Egypt will enter on its duties faced with practically no opposition.

A painted grotto, colorful as an Indian blanket, has just been found in the Guadalupe Mountains, New Mexico. The Basket Maker race, extinct 40 centuries ago, it is said, used this huge niche in the canyon wall for a living room.

The Executive offices buildings at Washington, a low one-story wing adjoining the White House on the west, was destroyed by fire Dec. 24. Valuable public records were destroyed. A short circuit was the cause.

him as the head of President Hoover's Law Enforcement Commission.)

When I think back over the years which have come and gone since the war, what seems to me most significant and most pregnant with hope is that great movement among men and women of all nations to transform what is today largely a sort of armed truce into conditions of stable peace. In saying that I am not unmindful of course, of the specific forms in which that movement, from time to time, has expressed itself,—the League of Nations, America's help in European reconstruction, Locarno, and only the other day the Kellogg Pact. Locarno gave splendid evidence of a spirit of conciliation and good will. The Kellogg Pact now makes peace and peaceful settlements the presumption under which dealings between the nations must hereafter be carried on. But these agreements, let us remember, must in the end depend upon public sentiment for their support and fulfillment. If that changes, everything changes. If sooner or later men's minds turn again to sheer force to provide for their safety and security, then our hope of a more durable peace now so warm and confident, will, we may be sure, recede into an indefinite future. And there are not wanting those who believe that this will happen. We are witnessing, they say, a wholly natural phenomenon,—an emotional reaction among peoples broken and dispirited by the war; and as conditions become more normal and the memories of the war recede, human nature, which changes so slowly, will be found, they assert, to be pretty much what it has always been, and the newer generations be as willing and ready to go to war as their fathers before them. Human nature may change very slowly, Mr. Chairman. I do not know. I hesitate to think that men learn so little from experience and nothing from their mistakes. But I do know that however slowly human nature may change the political and social and economic conditions in which men and women are living today and through which they express their common will, have changed vastly.

Democratic peoples, self-governing peoples, do not easily go to war. To make war successfully, they must surrender all those rights and privileges and powers which they have acquired so hardly, and subject themselves, if only for the time being, to despotism and despotic control. That is not easy for them. There is among them a natural inertia against the violent and dangerous and costly changes which war inevitably brings in its train. These great masses of men and women do not dream dreams of conquest. They do not seek for splendid adventures. They desire rather to pursue their own immediate interests with quiet minds. Year by year, I believe, that inertia, that resistance to war, grows and becomes more difficult to move, and with the process, the danger of war lessens and war itself becomes less a reality. I do not mean to imply that war today is impossible or even improbable. It is not. I do mean that we are witnessing the slow revealing of a process still incomplete, which is steadily unfolding and which, in the end will bring us to the peace we seek. At any rate, that is my own philosophy, my own interpretation of the meaning of the changes which are taking place in international relations. Democracy, I believe, makes a durable peace possible because, by freeing the individual, it puts the decision into individual hands.

We are, perhaps, inclined to be too contented with our own knowledge of our own good will. It is true that we have managed somehow to get into war once at least during each generation since the birth of the Republic. Nevertheless, we have a strong and vivid sense that we do not want to quarrel with anyone,—that on the contrary we wish to live in peace with all the world and, conscious of our

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own integrity of purpose, coveting neither the land nor possessions of others, we are inclined to believe that peace would even now be permanently established on this earth if other peoples only felt the same way. The fact always interests me and intrigues me because, so far as I have been able to discover, every civilized people feels exactly the same way. Each of them possesses an equal sense of its own good will, each of them is equally conscious of the sincerity of its own desire for peace. So it is wherever one looks. I doubt if ever before the nations were quite so conscious of their good will. That is certainly cause for gratification. I am, I hope, sufficiently grateful for it. But unhappily, good will alone is not the only factor needed for bringing about the peace of the world. The nations may be, all of them, filled to the brim with good will, but nevertheless still bristle more or less with armaments. Wherefore, it follows that at some point, if the growth of armaments is to be reversed and the swords to be turned into ploughshares, there must be acceptance of the good will of others. We already have some of that belief. I know of no magic formula by which it can be created. But I do believe that a little more acceptance of the good will of others, and a little less of that distrust and suspicion which expresses itself in the form of armaments, will be found justified in fact and will increase rather than decrease our security. And I venture to suggest, as one method at least of making their good will more easy of acceptance, a serious effort be made on our own part to understand the problems and difficulties which confront them. It is not a difficult task. But it does involve the elaboration of a plan by which these difficulties and problems can be put clearly and definitely before our own people.

And, finally, I want just to touch on the matter of armaments. I want to recall to your mind what has become a mere commonplace in our national life. I am thinking of that long frontier line between Canada and the United States, or if you please, between the British Commonwealth of Nations and the United States. For three thousand miles, or, if the Alaskan frontier be added in, for more than five thousand miles, that line stretches away

### IF WE ARE TO HAVE PEACE

By the Hon. Alanson B. Houghton,  
Chairman of the Federal Council's  
Commission on International  
Justice and Goodwill

(The following noteworthy address by the former Ambassador of the United States to Germany and to Great Britain was delivered on December 18, in New York, on the occasion of his accepting the chairmanship of the Federal Council's Commission on International Justice and Goodwill, succeeding the Honorable George W. Wickersham, who recently resigned because of the pressing duties imposed upon





A NOTABLE GROUP AT THE HOUGHTON DINNER

(Left to right)—Edward A. Filene, Adolph S. Ochs, Dr. Sidney L. Gulick, Executive Secretary of the Federal Council's Commission on International Justice and Goodwill, the Honorable Alanson B. Houghton, Dr. Charles S. Macfarland, Senior General Secretary of the Federal Council, the Honorable George W. Wickersham, retiring Chairman of the Commission on International Justice and Goodwill, Major General William N. Haskell, and Frank A. Horne, Chairman of the Laymen's Committee of the Federal Council.

without a fortification on either side of it, or a ship of war. There are no soldiers and no sailors to guard it. There are no military problems or naval problems involved in its maintenance. No one is scheming to change that frontier. No one is suspected of scheming. Our Canadian friends are on one side of it, and we are on the other. And the fact is accepted by us both with much the same definiteness of mind as if a few thousand miles of sea water divided us. Yet, you will remember, when the earliest frontier was first laid down there was no great disparity between the populations. There were forts on either side. The dangers and horrors of war had been impressed on both peoples by bitter experience. More than once had war come from Canada south into the United States or gone north from the United States into Canada. Reasons enough existed, in all truth, why both of them should have felt that protection was needed and justified,—reasons of defense, or of prudence, or even of ill-will,—reasons whatever they were, based on all comparative human experience in the past. If none of these reasons prevailed, and if that frontier is today wholly unprotected and undefended, the resultant fact that our two peoples have nevertheless been able to live side by side in mutual safety and contentment for more than a century cannot be wholly without significance to the rest of the world.

It is easy, of course, to assert that no useful comparison can be drawn between that frontier and any other frontier you may choose to compare with it. The conditions differ too greatly. Such human factors as differences in race, in degree of civilization, in pressure of population, in historic antagonism and all the rest of the familiar category, prevent it. And the statement has its elements of truth. Such differences do exist. It would be idle to deny them. But, on the other hand, there are similarities which root equally deep in human nature. For that frontier of ours divides two peoples, not one. Each of them is proud and jealous of its independence. Neither of them would permit an infringement of its rights. And the two are vigorously competing forces in every

line of human activity,—in every line, I should say, but one. They do not compete in armaments. They do not arm against each other. And I can, I think, best express what I have in mind to say to you if I ask you for a moment to consider what would have been the result if the alternative course had been taken and that frontier between Canada and the United States had in fact been protected by fortifications and by ships of war. There are now great cities along that border which might conceivably be subject to attack. They would now be protected—be sure of that. There are physical resources of one sort and another of incalculable value which either nation might covet and might conceivably plan at some opportune moment to seize by force. You may be sure they would not have gone unprotected.

In addition to fortifications and ships, I suspect we should now have general staffs working out, in secret, plans of defense and offense. There would exist, among both peoples, a deep-lying unrest of mind and a certain suspicion and distrust of the other's good faith and good intentions. In other words, there would be along that frontier today, in greater or less degree, much the same conditions that exist, or are thought to exist, along frontiers in other parts of the world. Do you think that military experts and naval experts and political experts on either side, feeling

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agree that armed protection was unnecessary, and that all their preparations for possible conflicts between the two peoples could safely be thrown aside, and that the dangers conjured up were, after all, imaginary? I doubt it. I think they would be far more likely to approach the matter in good spirit and with a sincere wish that so desirable a result were practicable, but, in view of human experience, would feel compelled to decide that while peaceful settlements should, of course, be sought and every facility given to make them successful, nevertheless armed protection was prudent and to be really effective ought at least to be doubled. And I dare say that would sound like good sense and the part of wisdom. Yet we know that such a conclusion is false. These elements of force, whether naval or military, are not necessary for the mutual safety of the Canadian and American peoples. We have demonstrated the fact. We have shown that we are safer and happier without them and without the burdens and problems which inevitably go with them. I do not want to exaggerate. I do not want to press the point too far. But I ask you is there not a measure of truth in what I have said? Have we not solid ground for hope that the apparent necessity of maintaining armaments may gradually be found to be less substantial than it now seems? Our own experience at any rate would appear to point in that direction.

#### A PAYING JOB

(Continued from Page 2)

Duty is a rugged master, but she pays well. There is an assurance that he who does his duty is making a contribution to the ages and he who goes about it with resolution can hear his footfalls echoing beyond the stars. He is doing something which will never need to be undone; he is adding to the permanent wealth of the world and his life is in praise of the great spiritual imperatives which are to be the redemptive forces of mankind.

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### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

First Sunday after Epiphany, Jan. 12, 1930

Baptism and Temptation of Jesus

Matthew 3:13; 4:11

Lesson Outline: 1. Consecration. 2. Temptation.

Golden Text: This is my beloved Son, in whom I am well pleased. Matthew 3:17.

Jesus was subject to the universal laws of growth and development that control human life in all its aspects. He grew physically and spiritually, for His humanity was genuine (Luke 2: 40, 52). Our lesson illustrates that fact. The Jesus who submitted to baptism, and who suffered temptation was a real man.

But our lesson also tells us that Jesus was a perfect man, tempted and yet sinless. And this sinless perfection of our Lord suggests the uniqueness of His personality. He is truly and really a man, like unto us, but we are not like Him. Men have tried earnestly to form a doctrine of the person of Christ which does full justice to His perfect humanity. They have tried to explain the mystery and the majesty of this "beloved Son," in whom God was well pleased. But it is far easier to follow Jesus than to fathom Him. It is easier to accept Him as Lord and Saviour

than to explain the power and authority He exercises over men.

And that, of course, is what faith in Christ means. Not a philosophy about Him but fellowship with Him. And if we walk and work with Him in the fellowship of love and service, He will answer so many questions that are vital and solve so many of our problems, that we shall forget those questions about Him that no one can fully answer.

I. Consecration. Many strange theories have been advanced to account for Jesus' submission to baptism. Since He was sinless, men have argued, the rite of baptism could have no personal significance for Him. But our Lord was never a mere actor, who performed acts for the sake of their effect upon others. All of His words and works grew directly out of His spiritual experience. His baptism was not an empty gesture. It meant something to Him personally. It marked an epoch in His life.

Our perplexity concerning the propriety of Jesus' baptism is due to our failure to apprehend the full meaning of this holy rite as administered by the Church. We think of it mainly, if not wholly, as a symbol of cleansing. It signifies and seals the remission of sins. But baptism means more than that. It is also the sign and

symbol of our dedication and consecration to God. And that, it would seem, was its significance for Jesus. It marked His public self-consecration to the service of God.

When John was creating a sensation and causing a revival by his stirring sermons, his kinsman Jesus was rounding out the thirtieth year of His quiet life in rural Nazareth. Eighteen years had passed since His memorable visit to the temple, and of this long and important period of His life we lack all certain knowledge. Yet we do know that "the grace of God was upon him," and that "he advanced in wisdom." His mind was stored with all the wisdom of the Old Testament, and His heart was throbbing with all the divine hopes and aspirations of the ancient prophets. He was not conducting a revival, like John, but His insight into the heart and will of God was far deeper and truer than that of the Baptist.

But the fame of this fiery preacher of repentance reached even secluded Nazareth. It struck a responsive chord in the soul of Jesus, who, doubtless, was acquainted with John. He recognized the true prophetic accent of this solemn voice crying in the wilderness. And He went to the Jordan to identify Himself publicly with the noblest religious movement of His time. John baptized his kinsman reluctantly, for he recognized in Him one greater and holier than himself. But Jesus, it appears, insisted on being baptized. By that humble act He consecrated Himself to His ministry.

And when Jesus came out of the water, "Lo, the heavens were opened unto him, and he saw the Spirit of God descending



as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." The visible dove and the audible voice symbolize a profound spiritual experience of Jesus. We can only surmise what the Spirit of God whispered into the great soul of our Lord in that decisive hour of His life. We may be very sure that Jesus was profoundly conscious of His Father's approval. God was "well pleased" with Him. And it is clear, also, that Jesus felt Himself summoned to a great ministry. He did not return to His home in Nazareth. The baptism ended His private life. It marked the beginning of His redemptive labors for all mankind.

Dedication and consecration are great words in the Christian vocabulary. What do they mean to us? Do they recall times in our life when we, too, heard the voice of God calling us to His service? Do they bring back to our memory solemn vows—that were not kept? Holy aspirations that have lost their appeal? The new year is still young. Moreover, it is the Pentecostal year! Cynics pour ridicule upon New Year's resolutions. But to followers of Jesus every New Year means another chance to love Him better and to serve Him more. It offers an opportunity to re-consecrate ourselves to God and to His Kingdom.

**II. Temptation.** Consecration and temptation are inseparable. A temptation is the inevitable consequence of every act of consecration. The Satanic suggestions, that came to Jesus in the desert, were the echoes, as it were, of the heavenly voice He heard at the Jordan. There are sensitive souls who regard temptation itself as a sin, but the reverse is more nearly true. Hardened sinners no longer feel the stress and strain of temptation. They have ceased to strive against evil. They are "dead" in their sin. But from every baptism with the Spirit, from every holy decision and solemn consecration to the Kingdom of God, men go forth into deserts where alluring voices and visions tempt them.

Jesus did not go into the desert purposely to be tempted. He withdrew into the solitude of the wild region on the west side of the Jordan for intimate communion with God. The Father had summoned Him to a great ministry of salvation. He was going forth as the spiritual helper and healer of men. And Jesus fully saw the difficulty and danger of such a divine ministry to mankind. He felt, even then, what it meant to be the Son of God in a sinful world. What would the cost be of such a sacrificial service? And what were its prospects of success?

Jesus did not waver in His loyalty to the divine summons, but He felt the inner need of contemplating the task that had been given Him, and of seeking spiritual help and strength from God. While thus engaged in prayer and meditation, He was tempted.

It need scarcely be said that the gospel narrative describes this temptation in figurative language. A literal interpretation of the story is not only difficult, but preposterous. The temptation was a spiritual struggle. But the dramatic form in which the narrative presents it enhances its tremendous reality. For "forty days" our Lord was so absorbed in His spiritual communion and meditation that He went without food. And during this long period thoughts and aspirations flashed into His mind which He instantly recognized, and discarded, as the subtle insinuations of Satan, because they conflicted utterly with the voice and call of God.

Primarily, the temptation had significance for Jesus alone. It was peculiarly and profoundly His personal experience after He had accepted the divine call to a career of service and sacrifice. We may distinguish three separate scenes in the one continuous struggle.

First, the tempter appeals to the deep

human instinct of self-preservation. Jesus was hungry and needed bread. Must the Son of God exalt trust and obedience to His Father above bread? The next appeal came to the love of success. The Messianic path of Jesus was beset with many obstacles and difficulties. How could Jesus possibly hope to succeed in His ministry, since He knew the hopes and expectations of His people? The tempter showed our Lord an easy way that led to instant success. If He would cast Himself from the pinnacle of the temple into the midst of an astonished multitude, they would acclaim Him as their heaven-sent Messiah. Must the Son of God choose the slow and uncertain method of service and sacrifice for the establishment of the Kingdom when far easier methods were at hand for arousing the enthusiasm of the masses? Then came the final appeal, addressed to man's love of power. Jesus wanted to be a king of men. His divine vocation was to establish a new Kingdom. The tempter showed Him how He might realize His hope. If He would worship Satan, that is, if He would consent to trim down His high and holy ideals of the Kingdom to the desires of men and fall in line with the popular demands, He could establish His rule over all the kingdoms of the earth. Must the Son of God remain true to His spiritual ideals at every cost, even at the price of apparent defeat and failure?

Though this temptation was primarily a personal experience of Jesus, which none of us can ever share, it does have a profound significance for us all. "He hath been tempted in all points like as we are, yet without sin." Both His temptation and His triumph are typical experiences of the Christian life. Every servant of Jesus, consecrated to the Kingdom of God and to His righteousness, knows the tremendous force of the appeal which all the kingdoms of this world are constantly making to his human nature. Like His Lord he must constantly choose between a life devoted to service and sacrifice, and one that ministers to selfish ease, power, and success. The cost of a life of service is high, but it is possible for men to pay what it costs. Not with their own coin, but with what God gives them abundantly. Jesus' example establishes the possibility of victory in every temptation for those who, like Him, seek their strength in God. And the price of a life triumphant, though high, is worth paying. For, as Matthew says beautifully, "Then the devil leaveth him; and behold, angels came and ministered unto him." These angelic ministrations aptly symbolize the spiritual and eternal blessings of the true sons and daughters of God who remain loyal to their high calling in a world full of temptation and sin.

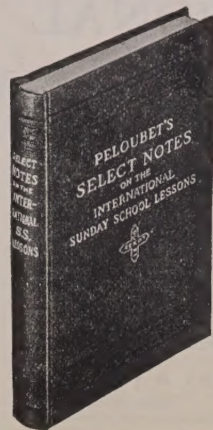
#### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Jan. 12—How Can Nations Practice the Golden Rule? Matt. 7:12; 20:20-29

The Golden Rule is generally regarded as the sum and substance of the religion of Jesus. It is "the royal law" of life. It has, however, never been practiced as it should have been. Perhaps its ideal is too lofty for poor mortals to follow. Because it seems so remote from our general way of life it has been passed by and disregarded. Preachers seldom expound it and moralists scarcely ever insist on it. Here and there some choice spirits model their lives after it, but they are usually regarded as an exception to the general rule of human beings. The law of the jungle prevails too largely among individuals, in society and among the races and nations of the earth.

The Golden Rule is not generally understood. Few people have ever thoroughly studied it, and fewer still have ever followed it. It may be news to most folks to be told that Jesus is not the author of the



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A Daily Digest of the Sunday School Lessons for 1930. By Amos R. Wells. 35c. Vest pocket size, bound in silk cloth.

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Golden Rule. It is older than Jesus. Confucius, when asked by one of his disciples, "Is there one word which may serve as a rule of practice for all one's life?" replied: "Is not Reciprocity such a word? What you would not want done to yourself, do not do to others." Aristotle, when asked how we should behave toward our friends, answered, "As we should wish them to behave toward us." Hillel, a Jewish Rabbi, before Christ, taught: "What is hateful to thee, do not do to another. This is the whole law; the rest is explanation of it." Seneca and other teachers taught practically the same thing. Then came Jesus and He said: "Therefore all things whatsoever ye would that men should do to you, do ye even so them; for this is the law and the prophets." It will at once be observed that the Golden Rule as taught by Jesus is positive, not negative; it is universal, not particular; it includes our enemies as well



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as our friends. This is so characteristic of the teachings of Jesus. He always goes "a little farther" than those who preceded Him. His sweep is vaster, more inclusive. "Ye have heard how it has been said of old, but I say unto you." He built upon the past, but His is a more stately mansion. "And the people were astonished at His teaching."

Now the Golden Rule cannot be properly understood unless we read it in its context and observe the background from which it emerges. The first word, "therefore," is highly significant. Whenever you come across that word in the Bible you must read back and learn what precedes it. In this Golden Rule the word "therefore" points back to all that Jesus taught in the Sermon on the Mount; the Beatitudes, prayer, ostentation, misjudgment and contempt for man. Back of the Golden Rule lies faith in the fatherly love of God. "If a son ask his father for bread, will he give him a stone? How much more will your heavenly Father give good gifts to those who ask Him?" "Therefore" do unto others as you would they should do to you. Because God is so good to us we must be good to others. The Golden Rule is not a mere precept of morals, but is rooted and grounded in the very nature and attitude and act of God. Therefore those who say that religion is merely doing good to others, are shooting wide of the mark, for they leave God out of the account.

Again, the Golden Rule does not mean that we must do to others as they want us to do. Sometimes they may want us to do something that is not for their real good, but only satisfies their whims and faulty desires. We ought to do to others not even as we would wish for ourselves except we wish the right thing. Only as one wishes as he ought to wish does it become the norm of action for us. Bernard Shaw wrote: "Do not unto others as you would that they should do unto you; their tastes may not be the same."

But when all these qualifications have been made it still remains that the Golden Rule is the royal law of life, and every follower of Jesus should follow it. The same law should be practiced in the wider realms of life. Arthur Nash has shown us that the Golden Rule works in the sphere of business. He applied it in his own business and found it eminently practical. Of course, it is a great adventure, demanding faith and courage, but it works.

The same ought to obtain among the nations of the earth. Too long have nations been regarding each other with suspicion, with prejudice and hatred. They have been moved by selfish ambitions and national pride, and are ready at the slightest affront to seize each other by the throat and the result is war and bloodshed and destruction and debt and death. If nations were to order their affairs according to the Golden Rule the peace of which the angels sang would come over all the earth.

The Golden Rule among the nations is also the basis of the great missionary enterprise the world around. If we do unto them as we would they should do unto us, we will bring them the light of the Gospel and share with them the salvation of our Christ.

In the last analysis the heart of the Golden Rule is Love—all ennobling, all enabling, all enduring Love.

"Love took up the harp of life  
And smote on the chords with might;  
Smote the chord of self,  
Which trembling passed in music out of sight."

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brother, saying, Know the Lord: for all shall know Me, from the least to the greatest." In other words, the work of the preacher will be finished here on earth.

But until that state of perfection is achieved, we need preachers. Exhortation and education must go on. In Col. 1:28, Paul says, "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." That is the preacher's task; that is the Church's program; and there is no task so wonderful and no program so worthy of our support as that. To see men becoming new creatures in Christ Jesus is the most beautiful sight in this sin-smitten world.

On a recent Sunday evening I entered the Methodist Church, Broad and Arch Streets, Philadelphia, only a few minutes late, but every seat was taken; nearly 100 extra chairs had been placed around the chancel; at least 1500 people were present. And that great congregation gathers every Sunday night, because the preacher, Dr. Nichols, has a profound sense of the great responsibility that rests upon him as God's messenger to give men and women a new and finer appreciation of what the Church stands for and what the old gospel can do for the people of a great city.

I went out determined to be a better preacher. The great congregation went out determined to be better men and women. A friend said: "If all our preachers would just wake up and preach like that the Churches would not hold the people." But I replied, "If we want our preachers to do better work we must give them more ade-



quate support; we must be more faithful in our attendance on all the services of the Church; we must pay them better salaries, so that they may be able to equip themselves to do better work."

But many congregations cannot pay proper salaries, and for that reason almost all our denominations are raising funds to pension our preachers, just as men in the employ of the government and of our railroads are being pensioned. Every congregation is expected to pay at least \$5 per member to this fund. If this is done, the minister will receive at least \$500 per year when he becomes 70 years of age. Most of our ministers and congregations are intelligent enough to know that they must pay the \$5 per member into the fund if they wish to receive the \$500 from the fund. What to do with the folks who are too stupid to recognize the fact that if they put nothing into the fund they cannot hope to get anything out, is the problem to be solved. With more than 1,000 congregations raising the fund, we believe the others will soon be ashamed of themselves and go to work.

J. W. Meminger, Secretary.

BOOK REVIEWS

Seeing Germany. By E. M. Newman. 424 pp. Over 300 illustrations. \$5. Funk and Wagnalls Co.

This is a beautiful book, such as anyone might be proud to own. The famous "traveltalk" lecturer writes with a truly contagious zest of the new Germany, its spirit, its people, its government. Surely this new Republic is one of the most interesting countries on earth; and next to a personal visit we can commend this charming account, spiced with anecdotes and superbly illustrated from Mr. Newman's own photographs. It is much more than a compendium of useful information, artistically dressed; it is the captivating story of a great people and of a vivid and important chapter of the history of mankind. One feels like dealing in superlatives when such a book is to be reviewed.

-L.

A Garland of Wedding Memories—A "Wedding Book," with decorations by Roberta Day Corbitt. \$1 to \$2.50. F. H. Revell Co.

This is a dainty, artistic and attractive souvenir of a happy occasion, and combines the purpose of a wedding certificate, memory book and collection of Scripture verses. You will be pleased with this choice book.

-E.

OBITUARY

THE REV. C. HARRY KEHM

The Rev. C. Harry Kehm was born at Sellersville, Pa., June 8, 1877, the son of the late Rev. Jacob and Amanda C. Kehm. He graduated from Franklin and Marshall College in 1901 and from the Theological Seminary at Lancaster in 1905. He began his ministry in Grace Church, Richland, Pa., where he served for 6 years. He was the first pastor of that congregation, the work having been started by neighboring pastors a few years previously. In 1911 he received a call to the pastorate of Zion's Church, Pottstown, Pa., entering upon his work there in July of that year. This congregation he served for 15 years. It was here that his qualities of leadership with young people became recognized, which eventually won him the position for which he was so peculiarly qualified and to which he so unsparringly gave himself. During the greater part of his Pottstown pastorate he

served as stated clerk of Goshenhoppen Classis.

Early in the year 1926 the Board of Trustees of Bethany Orphans' Home called him to become the assistant superintendent of the Home, while Mrs. Kehm was elected matron. From then on until September 28 last, when he became ill, yea, until almost his last day, he lived and labored for Bethany. In the spring of 1927, upon the retirement of the superintendent, Rev. Dr. W. F. More, who became superintendent emeritus, Brother Kehm was elected to the office of superintendent. Again Bethany came into good hands. He became "like a father" to the children of this institution and his passing leaves their hearts heavy. The children loved him. Can words pay a greater tribute? Who could have a sincerer eulogy and who could hope for a greater reward upon the earth than to have it said of him—the children loved him!

He was a weekly contributor to the columns of the "Messenger" in the "Bethany Orphans' Home Letters," made famous for so many years by the unique style and palatable philosophy of Rev. Dr. More.

Three and one-half years of sterling service to Bethany, interrupted so prematurely—in our frail judgment—yet it is not concluded, for "the works of a man do follow him."

After an illness of almost three months he died on Tuesday morning, Dec. 17, aged 52 years, 6 months and 9 days. He is survived by his widow, Matilda (nee Cressman); three children, Harry, teacher in the schools of Womelsdorf; Paul, a teacher in the schools of East Greenville; Catherine, a teacher in the schools of West Hazleton; and four sisters, Mrs. B. Frank Cressman, Bally; Mrs. Charles F. Jacoby, Mrs. Ida N. Ritter, Sellersville; and Mrs. Thomas H. Harr, Washington, D. C.

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The funeral services were held in Bethany Chapel on Thursday afternoon, Dec. 19, in charge of Rev. H. J. Miller, of Womelsdorf, his neighbor and friend for years. The sermon was preached by Rev. Edwin S. Leinbach, of Robeson, on the text, Jno. 14:1-2: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions." This was followed by an address by Rev. J. Lewis Fluck, D.D., of Myerstown, a life-long friend of the family, who spoke on the Christian view of death. The prayer was offered by Rev. I. Calvin Fisher, D.D., of Lebanon. Others

who took part in the service were Revs. William C. Slough, Charles H. Slinghoff and W. D. Happel, Ph.D. Miss Ruth Snyder, music instructor at Bethany, sang one of the favorite hymns which Rev. Mr. Kehm so often used in his service with the children, "Still, Still With Thee, When Purple Morning Breaketh." The children of Bethany sang the hymn, "Jesus, I Live to Thee."

The Board of Trustees, the Ladies' Auxiliary, ministers (of whom there was a large number extending over a wide radius of the Church and many of them representing other denominations), the older

boys and girls of Bethany, and many friends, attended the service.

The funeral party left Friday morning, Dec. 20, for Sellersville, Pa., where services were conducted in the Reformed Church at 1 P. M., in charge of Rev. James R. Shepley. The sermon was preached by Rev. Charles E. Creitz, D.D., president of the Board of Trustees of Bethany. Interment was made at Sellersville, his native town.

"A Brother beloved, and a faithful minister of Jesus Christ."

—H. J. M.

## Helps to the Study of Pentecost and the Holy Spirit

The pastor anxious to make scholarly preparation for the work of this Pentecostal Year will find listed below some of the best recent books on related topics. Books in print and easily procurable have the prices given. The best books for the pastor are starred.

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- Eiselen, Lewis, Downey. Abingdon Bible Commentary, \$5. (On Acts II.)
- \*Bartlett, J. V. New Century Bible, \$1.25. "A very scholarly discussion by the leading Church historian in England."
- Hill, W. B. The Apostolic Age, \$2. "Conservative and reverent."
- \*Kent, C. F. The Work and Teaching of the Apostles, \$1.50. "Perhaps the best handbook on the period."
- Lumby, J. R. Acts, \$2. Cambridge Bible for Schools and Colleges.
- McGiffert, A. C. History of Christianity in the Apostolic Age, \$3.50.
- \*Rackham, R. B. Acts of the Apostles (Westminster Commentaries), \$4.50. "An excellent book for the general reader and very helpful for the preacher and teacher."
- Ropes, J. H. The Apostolic Age, \$1.75.
- Scott, E. F. The Beginnings of the Church, \$2. (Chap. III.)

### SPEAKING WITH TONGUES

- Cutten, G. B. Psychological Phenomena of Christianity, \$3. Pp. 37-59.
- Cutten, G. B. Speaking with Tongues, \$2.50. Historically and Psychologically considered.
- \*Hayes, D. A. The Gift of Tongues, \$0.75. "The best book on the gift of tongues."
- Lake, K. The Earlier Epistles of St. Paul, \$5. Pp. 241-252.
- Scott, E. F. The Beginnings of the Church, \$2. Pp. 57-83.

### THE CHURCH OF THE NEW TESTAMENT

- \*Allen, A. V. G. Christian Institutions, \$3.50. "A very good book, scholarly, and for the advanced students."
- \*Foakes-Jackson, F. J. Studies in the Life of the Early Church, \$2.50. Chaps. I-V, inclusive, and Chap. XVII.
- Hatch, Edwin. Organization of the Early Christian Churches, \$3. "An excellent book."
- Hayes, D. A. Paul and His Epistles, \$3.50.
- Hort, F. J. A. The Christian Ecclesia, \$1. "A posthumous work but reliable."
- Lightfoot, J. B. Dissertations on the Apostolic Age, \$4.80. Chap. III, The Christian Ministry. Also in his commentary on Philippians.

### THE CHURCH TODAY

- Brown, W. A. Beliefs That Matter, \$2.75. Chap. VII, The Christian Comradeship.
- \*Curtis, O. A. The Christian Faith, \$4. Chaps. XXX to XXXIV, inclusive.
- Howard, Henry. The Church Which is His Body, \$1.75.
- Joseph, O. L. Ringing Realities, \$2. Chap. X, The Community of Fellowship.
- Lewis, Edwin. A Manual of Christian Beliefs, \$1.50. Chap. XI, Jesus Christ and the Church.
- Soper, E. D. What May I Believe, \$1.50. Chap. XXIII.
- Tillet, W. F. Paths That Lead to God, \$2.50. Chap. XVI, Through the Church to God.

### THE HOLY SPIRIT IN THE NEW TESTAMENT

- \*Hoyle, R. B. The Holy Spirit in St. Paul, \$2.50. "Unusually good for its exegesis of Paul."

- Smith, J. R. The Holy Spirit in the Gospels, \$2.50. All passages in the Gospels on the Holy Spirit examined. Thoroughly conservative.
- \*Swete, H. B. The Holy Spirit in the New Testament, \$4.80. "Generally recognized as one of the greatest books on the subject in modern times."

### THE HOLY SPIRIT—HIS NATURE AND WORK

- Brown, W. A. Christian Theology in Outline, \$3.50. Chap. XXII, The Source of the Christian Life. A standard work.
- Candish, J. S. The Work of the Holy Spirit, \$1.10.
- \*Clarke, W. N. An Outline of Christian Theology, \$3.50. See especially Part V. A classic in modern theology.
- Faulkner, J. A. Modernism and the Christian Faith, \$2.75. \$2.75. Chap. I, Inspiration.
- Kuyper, A. The Work of the Holy Spirit, \$4. "A weighty treatise by a great Dutch theologian."
- \*Lewis, Edwin. Jesus Christ and the Human Quest, \$3. Chap. XIV, The Christian Way: Empowerment.
- Lewis, Edwin. A Manual of Christian Beliefs, \$1.50. Chap. X, the Holy Spirit.
- Macdonald, A. J. The Holy Spirit, \$1.25. A handy book which makes easy reading. The most valuable parts are its exposition of New Testament teaching and those relating to the activities of the Spirit in personal and social life.
- Morgan, G. Campbell. The Spirit of God, \$1.50.
- \*Raven, C. E. The Creator Spirit, \$2.50. Chap. VIII, The Spirit and the Church. "Treats the Spirit as the creative force in all life, so that degrees of life represent degrees of the Spirit's creative activity."
- \*Rees, T. The Holy Spirit in Thought and Experience, \$1.75. "One of the best of the smaller books; both historical and constructive."
- Robinson, A. W. The Holy Spirit and the Individual, \$1.
- Robinson, H. W. The Christian Experience of the Holy Spirit, \$3. One of the latest books on the subject. "Scholarly but evangelical."
- Sheldon, H. C. System of Christian Doctrine, \$4.
- \*Slattery, C. L. The Light Within, \$2. A clear, helpful, and spiritual study of the operations of the Spirit in different ages.
- Soper, E. D. What May I Believe, \$1.50. Chap. XII.
- Streeter, B. H. The Spirit, \$2.50. "Represents a striking diversity of views, but attempts to give the doctrine a modern form."
- Swain, R. L. What and Where is God? \$1.50. God's Word seen as the activity of the Spirit.
- Torrey, R. A. The Holy Spirit, \$1.50.
- Walker, W. L. The Spirit and the Incarnation, \$2.50. Absolutely frank, modern in its presuppositions and viewpoint, yet agreeing essentially with traditional orthodoxy in its conclusions. Especially helpful on the Person of Christ and the Trinity.

### LIST OF FORTHCOMING BOOKS ON PENTECOST

- Jones, E. Stanley. The Christ of Every Road. A Study in Pentecost.
- Calkins, Raymond. The Holy Spirit.
- Wright, Bruce S. Pentecost Day by Day.
- Jones, Rufus M. Some Exponents of Mystical Religion.
- Reisner, Christian F. Disciple Winners.

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